Section 9 - Jesuitica

WOODSTOCK LETTERS

Vol 75 - 1946

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THE WOODSTOCK LETTERS

VOL. LXXV, No. 3 OCTOBER, 1946

POPE PIUS XII

To the Society of Jesus

Address of His Holiness to our newly elected Father General and the Members of the 29th General Congregation, September 17, 1946.

Despite the unrest and the difficulties of these days, dearly beloved, you have brought together at Rome the legitimate assembly which is your General Congregation. And now, diligently and with one heart, in carefulness and serenity, you are taking stock of the affairs of your Order and striving to make it, by the consolidation of all its resources and the strengthening of its religious discipline, a more and more powerful instrument for the advancement of God's glory and the service of the Church. Already your Congregation has been greatly fruitful. For you have now chosen your new Father General whom, as he stands here before Us, We embrace with Our heart no less than with Our gaze. May he be a worthy successor to him whose place he has taken—to Vladimir Ledóchowski, whose piety, prudence, and other virtues made him so outstanding as a General, whom Our two most recent Predecessors, as well as We Ourselves, esteemed greatly in life and for whom, in death, Our own great sorrow and sense of loss has mingled with yours. With the enduring courage and decision which distinguished

him, may this, your new Superior, labor for the good of the Society of Jesus and give himself to providing for its new needs.

The catastrophes of the war which has recently ended have not spared your Order, at least in many of its Provinces and sacred missions. Battles and air-raids have brought death to many of your members. Many were called to military service or condemned to hard labor. Many, as prisoners of war, suffered the hardships of cold, hunger, ill treatment, heavy toil and, above all, the protracted weariness and diseases of captivity.

Yet the Society of Jesus, your Mother, can mingle rejoicing with her sorrow and echo with truth the words of the Psalmist, "When anxieties are increased in my heart, thy comfortings delight my soul."[1] Must it not be accounted a special gift and blessing of God that she, in spite of the tempest of these times, beholds the numbers in her ranks still on the increase and sees the virtues of her sons borne out by so many glowing instances? Our own admiration is joined with yours as We recall the splendid examples of Christian perfection which the members of your Company have afforded, in their work among soldiers and prisoners of war. We marvel at the apostolic toil and the diversified skillfulness with which those in your ranks, non-priests as well as priests, have brought the peace of Christ and His joy and salvation to their comrades in war. And what of the apostolic undertakings which members of your Company have essayed, sometimes at the risk of life itself, in countries occupied by victorious armies! Their courageous virtue deserves the highest praise, as does, also, the active charity shown by those of your Provinces which suffered less from the ravages of war, when they came to the assistance and comfort of their brethren who were crushed under misery and want, stripped even of so many necessities

[1] Ps. 93, 19. The Holy Father quotes from the *Novum Psalterium.*

of life, and faced with the task of rebuilding their heart-breaking ruins.

Nor has your industry confined itself to these limits. When an end came to the conflagration of war, relying on God's help, you were not content to turn with increased energy to the solving of your own problems, to the reconstruction and even improvement of your Novitiates and Houses of Study. You went further and dedicated yourselves to the immense task of rebuilding a better religious, moral, and social order in the world and you strove with might and main to assuage, as far as was possible, the hatreds with which human hearts were torn

To-day, dearly beloved, there is no more urgent or pressing need than that of restoring the primacy of religion and the practice of Christian morality to the honor which is their due and the vigor which they must have. We behold with sorrow the widespread unconcern for eternal values which characterizes the age in which we live. In every gathering of men there are those who know nothing of the Catholic Faith and are ignorant of the fundamentals even of religion itself, those who look upon no crime or lust as a sin and who scorn even the primary precepts of morality and the laws of justice. There are madmen who rage against holy things, and apathetic men who pass them by with stupid indifference. Throughout whole regions and states social order has been completely revolutionized. The times are evil because the men are evil. The men must become good for the times to become good.

The Church is intimately aware that the work of turning back this great flood of evils and curing the diseased peoples is most of all her task. And she takes it up with supreme confidence in God's helping grace. For the statement of the Apostle of the Nations can be applied to our own times also, "Where the offense has abounded, grace has abounded yet more."[2] In our

[2]Rom. 5, 20.

days "the sun of salvation" still shines, as Christ invites us also to an apostle's toil with the words "Lift up your eyes and behold that the fields are already white for the harvest".[3] While these words of the Divine Redeemer refer most of all to the sacred mission-fields and are their abiding consolation, they are also true now of lands and peoples that once were wholly Christian and Catholic. For in those lands now the religious fervor of the Faithful is growing on every side and new urgencies are sweeping it into flame. On every side the eyes and hearts of men are lifting to the Church, looking to her rather than to any other source for their salvation. Everywhere there are multitudes who truly "hunger and thirst after justice"[4] and burn with longing for God's light and grace.

Such is the mighty task which the Church must perform! In carrying it through to completion, her reliance is also on you. She relies on the earnest zeal which inspires your dedication of yourselves. She relies greatly on your religious profession, and on your learning. Will Our hope in you be in vain? No, emphatically! We know from experience the love of whole-souled action which inflames and drives you on. The cause of Jesus is at stake; and the Society of Jesus will battle mightily to win a holy victory for that cause and will draw many others along in the wake of its example.

You must, however, observe certain conditions if what We promise Ourselves from your labors is to be realized and if all Our expectations of you are to be fulfilled. Before all else, you must stand firm in fidelity to your Constitutions and to all their mandates. The Institute of your Order can be adjusted to the new conditions of our time, if it seems proper, by small changes here and there. But its main points must not be touched and must stand forever. For example: the third year of probation, which other religious communities have adopted for themselves in imitation of

[3]John 4, 35.
[4]Matthew 5. 6.

you and which has been such a source of enrichment for your interior spiritual life; your customs of meditation and silence, and especially your established norms for the formation of younger members by their elders—these must be preserved untouched. It is true that your customary period of formation extends over many years, but this is the secret of its great effectiveness. As great oaks require a long time to grow to their strength, so the patience of years is always necessary for the formation of a man of God. And the generous impetuosity of young men, which would sweep them into action before they are ready, must be curbed. For labors that are entered into prematurely scatter rather than build, and do harm to the apostle as well as to his works.

If you would be genuine and fearless apostles, strive with all diligence that, formed and penetrated by the complete spirit of the Exercises of your saintly Founder, Ignatius,[5] you may make the solid supernatural virtues your own and, with vivid faith, pour all your strength into the service of Christ the Lord. Strive by this means to increase in yourselves, as living members of the Mystical Body of Christ, the treasures of His grace. Spurred on by love of the Divine Redeemer, crush in yourselves the feelings of sinful self-love. Deny yourselves, especially by the control and moderation of your own inward feelings; the self-discipline of this interior restraint will fit you and make you strong for the fulfillment of all your duties, for the accomplishment of your hardest tasks.

This will also keep the virtue of obedience firm upon its unshakeable foundations. Obedience is your watchword, your glory, and your strength—the obedience which pledges you to hold yourselves perfectly responsive to the direction of your Superiors, without complaining, without murmuring, without the odious fault-finding which is a disease of our age and which, by sapping their strength, robs apostolic endeavors of their vigor and fruitfulness. And the burdens which

[5]Cf. Epit. Inst. S. I., n. 174 bis.

a strict obedience imposes will be made light by the strength of your charity, in whose presence God Himself is present, for "God is charity".[6] So let there always be in you "charity from a pure heart and a good conscience and faith unfeigned."[7]

Yours it is to be, in reputation and in fact, not only truly religious men but also men of great learning. By word of mouth and in your writings, you perform the duty of teaching theology, Holy Scripture, and the other sacred disciplines, as well as philosophy. This is your signal honor, this is your exalted labor. But there is also a solemn accounting which you must render one day for your conduct of this sacred office. To each and every one who has been entrusted with this charge the Apostle's profound mandate is spoken, "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called."[8]

To live up to the high hopes which are placed in them, the members of the Society of Jesus must therefore observe with faithful care those of their own laws which command them to follow, "as more solid, more secure, more approved, and more in accord with the Constitutions," the doctrine of St. Thomas.[9] They must continue to cleave to the magisterium of the Church with the unwavering loyalty which has become characteristic of your Company, keeping their minds (to use the words of your sainted Founder) "prepared and ready to obey in all things the true Spouse of Christ our Lord, which is our holy Mother, the Hierarchical Church" and "believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is one and the same Spirit, which governs and directs us to the salvation of our souls; for our Holy Mother the Church is guided and ruled by the same Spirit and Lord that gave the Ten Commandments."[10]

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[6] I John 4, 8.
[7] I Tim. 1, 5.
[8] I Tim. 6, 20.
[9] Cf. Epit., nn. 315-318.
[10] Spir. Exer., Rules for thinking with the Church, 1 and 13.

But while it is their first task to till the soil of the Faith, they must at the same time develop in themselves an exact and finished learning; following the excellent path which their own Institute has traced, they must strive to keep abreast of the progress of knowledge in the different fields of scholarship. Doing this to the full extent of their powers and by every means at their disposal, let them hold it as certain that such is the road—thorny though it may be—along which they can contribute most to the greater glory of God and the upbuilding of the Church. Let them, moreover, whether they speak or whether they write, address themselves to the men of their own generation, and use language which will be listened to with understanding and willingness. This means that, in presenting and publishing the results of their study, in developing their arguments, and in determining the manner of their expression, they should wisely accommodate themselves to the genius and temper of their own times. But let no one disturb and confuse that which is unchangeable. We hear much to-day, in remarks whose implications are not sufficiently considered, about "a new theology" which should illustrate in itself the endless evolution of all things, being always in course of realization but never truly achieved. If such a view should meet with acceptance, what would become of changless Catholic dogmas, and of the stability and oneness of Faith?

Hold, then, to your reverence for the sun of Truth that never sets, as to something sacred and inviolable. But give yourselves, nonetheless, to the diligent investigation and solution of current problems. Devote yourselves with special care to solving those which are pregnant with difficulties for the educated among the Faithful. Bring such light to bear on them that the obstacles will be changed to aids, and so add new strength to their faith. But always, when new issues are raised or matters of speculation explored, let the principles of Catholic Teaching be the light which guides the way of your thoughts. Weigh with watch-

ful caution whatever appears in the sphere of theology as something wholly new. Keep what is certain and established sharply distinct from what mere inference appends, as well as from those things which a passing (and not always laudable) fashion can introduce and intrude even into theology and philosophy. Let your hand never cease to be stretched out in friendship to those in error; but let there be no indulgence for the erroneous opinions which they defend.

We conclude these words of Our exhortation to you, dearly beloved, by imparting to you, with great love, the Apostolic Benediction; and with fervent prayer We call down upon you the help of God, without which men are powerless but with which we can do all things, that you may dedicate yourselves and all that you have, after your ancient fashion but with renewed zeal, to the most holy cause of the Gospel. As valiant men, do valiant deeds. "But grow in grace and knowledge of our Lord and Savior, Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen."[11]

[11] 2 Peter 3, 18.

GERMAN JESUIT MISSIONARIES IN 18TH CENTURY MARYLAND

By Paul G. Gleis

Maryland, the "Land of the Sanctuary" had, by the beginning of the eighteenth century, lost much of her original Catholic imprint. Only about one-tenth of the population was Catholic, while three-fourths of it was Protestant. English Jesuit missionaries in New York and Maryland in their reports to their superiors in Europe, in the eighteenth century, do not mention German Catholics in Maryland until about thirty years before the American Revolution. Anti-Catholic sentiments in Colonial times did not fail to discourage immigration of German Catholics to America, and to daunt the spirit of many Catholics, yet, about 1750, there were quite a few German Catholics in the Middle Atlantic States.

In Maryland, also, there remained scattered over the province some Catholic Germans, although shunned and isolated, on farms, without religious guidance and without the comfort of church services. It must have been humiliating to them, that they could not even own, in their own names, the soil they were tilling. The acts for naturalization passed in the years 1700-1742 limited this privilege to Protestants. At this time, religious gatherings of Catholics could be held only in private. Often Catholics were not permitted to worship at all, nor to have schools.

The history of German Catholics in Maryland begins 200 years ago. The German Catholic colonists were mostly ordinary folk, farmers, servants, poor tradesmen, who were often in need of charity, but they were capable in their humble positions, honest, pious, conservative, energetic, peace-loving, respecting authority and public order, and thus contributing to the common good.

When Father Henry Neale, S.J., arrived in Maryland

from London, in 1740 (we learn from one of his letters, dated April 25, 1741, Philadelphia), he wrote of German Catholics in Maryland as being rather numerous, but poor, and engaged in agriculture. According to this letter, their frugality was expected to guarantee the support of a priest whose salary was to be twenty pounds annually. This salary should enable the priest to keep a horse for riding from one farm to another over the country. That was a little after the time when Baltimore was founded (1730). Father Neale met several German Catholics in person, but deplored his own ignorance of their language. He therefore asked his superiors in Europe for priests for them, and wrote impatiently: "The German gentlemen (two priests) are not yet arrived. Their presence is very much wanted: My heart has yearned when I've met with some poor Germans desirous of performing their duties, but whom I have not been able to assist for want of language. . . ."

In 1741 there finally arrived in Maryland two learned Jesuit fathers, Theodor Schneider and Wilhelm Wappeler. These were the "German gentlemen" to whom Father Neale referred in his letter. *Father Theodor Schneider* was born in Germany, in the Palatinate, near Speyer, in 1703. He was about thirty-eight years old when he came to America. After he had held the chair of Philosophy and Apologetics at the Jesuit school at Liège, he became rector of the Jesuit house of studies in the city of Heidelberg. The faculty of philosophy of the University of Heidelberg was in charge of the Jesuit Fathers since 1716. Father Schneider was a member of this faculty and in addition to being a preacher and university professor, commanded respect as a physician. He was elected to the highest office of the university, that of Rector Magnificus for the school year 1738-1739. This rapid rise to important positions proves that he was an unusually gifted and able scholar. Physically he was described as a strong man, and this was to his advantage in Colonial Maryland and Pennsylvania. On

September 19, 1740, he was ordered to go to America. A few days later he departed from Heidelberg, going by way of Cologne and Aachen to Liége, and thence to London to leave for Maryland in March 1741.

Why was such a brilliant, scholarly man sent to Colonial America? The answer probably is this: first of all, Theodor Schneider wanted to go. He had studied medicine with a view of using that knowledge in foreign missions. There was, moreover, the possibility that many Catholic Germans in America in the "Age of Enlightenment" were falling away from the Catholic religion. The so-called "Great Awakening" of 1740-42 under Whitefield, Tennent, and others, had its counterpart also among Germans. The famous Lutheran minister Mühlenberg, writing from America to a theologian of the University of Halle, Germany, on August 12, 1743, stated: "There is no lack of Atheists, Deists, Materialists, and Free Masons. In short, there is no sect in the world that is not cherished here."

The English Jesuits were not blind to this serious crisis for German Catholics, for whom they could not do much on account of the lack of knowledge of their language, and therefore they appealed for help and called for a man of ability and eloquence. Thus Rev. Dr. Schneider was selected, and he proved himself a splendid man in his new field of labor which was in Pennsylvania and in Maryland. He was especially welcome, of course, as a medical doctor, in any settlement. Being a priest, he had to travel through the country in disguise. He visited every farm and settlement, and despite his extensive travels, he found time to copy two complete missals of seven hundred pages each. He died in 1764, after twenty years of hard, eager toil in Maryland and Pennsylvania, and is buried at Goshenhoppen, now Bally, near Philadelphia. Archbishop Carroll praised Father Schneider as a person of "great dexterity in business, consummate prudence, and undaunted magnanimity."

His friend, *Father Wilhelm Wappeler*, was born

in Westphalia, Germany, in 1711. When he arrived in America, in 1741, he chose as central location for his labors, a place called Conewago. Tradition has it that German Catholic priests came quite early to the Germans settling in the extensive Conewago-Mission, close to the Susquehanna River, after the "Diggesgrant" of ten thousand acres was made in 1727. Father Wappeler, of course, travelled all over the land, from York to Lancaster, to Cumberland and to "Bohemia Manor." Conewago Chapel was the parent church from which the Catholic religion spread over Southern and Western Maryland and along the frontiers of Pennsylvania. Broken in health, Father Wappeler was forced to return to Europe in 1748, and died in Bruges, Belgium, in 1781.

The gap made by Father Wappeler's departure was filled by another able German, *Father Mathias Sittensberger* (1719-1775), whose name in America was anglicized into "Mr. Manners." He was born in the old city of Landsberg-on-the-Lech, in southwestern Bavaria, twenty miles south of Augsburg, in 1719. Coming to America in 1752, thirty-three years of age, he went to Conewago and into Western Maryland. In 1764 he appears to have been appointed superior of "Bohemia Manor," Cecil County, Maryland. In his capacity as superior here, he paid 260 pounds to Father Mosley to cancel the debt on the land in Talbot, Md., in 1765. His labors in Maryland were of course similar to those of other missionaries in the colony, like those of Father Mosley himself at Tuckahoe, and Father Lewis at Newton, St. Mary's County, Maryland. He died at Bohemia Manor, in 1775, of dysentery, which then reached epidemic proportions on the Eastern Shore.

Another German pioneer of the eighteenth century in Maryland was *Father Ferdinand Steinmeyer*, who was born in Württemberg in 1720. For a time he was professor at the University of Frieburg in Breisgau. He arrived in Maryland in 1751 or 1752. His name was translated (from Meyer) into "Mr. Farmer." He,

too, labored not only in Maryland, but also in Pennsylvania. In Lancaster, in 1756, he had a flock of 285 Germans and 109 English-speaking Catholics scattered in the counties of Lancaster, Chester and Cumberland, Md., and in thirty years of travel his fleet horse carried him over hill and dale, over swamps and rivers to Delaware and Maryland, to "Bohemia Manor." He was in "Bohemia Manor" in 1766, deputed to meet Father Mosley on February 2, according to the latter's own words. He, too, was a physician and devoted to science, and in 1768 was made a member of the American Philosophical Society, which surely was a great distinction for him at a time so hostile to his church. He corresponded with Father Meyers in Germany, who was astronomer to the Duke of Bavaria, and a celebrated mathematician. He dared to visit the battlefields, the military camps and hospitals, during the war of the Revolution, since there were Catholics also among the so-called "Hessians" and those Germans who were serving under the French flag of the Counts of Pfalz-Zweibrücken and under Lafayette. His sympathies were on the American side as he took the oath of allegiance to the Commonwealth of Pennsylvania in 1779. Meanwhile, he was honored by the University of Pennsylvania when in 1779 he was made a trustee of that institution. After the war, he was instrumental in inducing Father Graessel to come from Germany to the United States. Father Graessel became the first coadjutor for Bishop Carroll in Baltimore, the first of the hierarchy of the United States. In 1747 he went to the "Bohemia Manor School" at the time when Father Wappeler made frequent visits there. Father "Farmer's" (i.e., Steinmeyer's) name heads the list of subscribers of the address of thanks to George Washington. He died in 1786 in Philadelphia at the age of sixty-six.

Father Jacob Frambach was born in 1723 at Nideggen, near Jülich (Rhineland), Germany. He came to America in 1757 or 1758, at first to Lancaster, Penna., and York County, but in 1773 he seems to have gone

to Frederick, Maryland. From there he is reported to have made missionary excursions southward into Maryland and Virginia. Near Winchester there lived (in 1743) a German Catholic by the name of Stefan Schmidt; several others had settled in the neighborhood. There was no way of knowing where German Catholics might be found in the fertile valleys of Western Maryland and Virginia. Father Frambach was on the lookout for these, of course, and tradition has it that he was pursued and shot at several times by bigots. One of the well-known localities visited by Father Frambach from his church in Frederick was Hagerstown. Jonathan Hager deeded a Catholic graveyard over to him in 1786. Father Frambach was also in Cumberland, Md., in 1780. He must have been of powerful physique as the radius of his missionary labors was not small in the mountainous country. His assistant was Father Sewall. As pastor of "St. Stanislaus" of Frederick, Father Frambach took part in the "White Marsh" meetings of Catholic clergymen in 1783 and 1784, in Maryland. ("White Marsh" Church is between Washington and Annapolis.) He was also at the first Catholic National Synod. He was in some financial difficulties which were, however settled at "White Marsh," in 1784. He retired from Frederick, Maryland, about 1788 and was placed on the invalid list, was allowed thirty pounds annually, and went to Bohemia Manor; after 1790, he acted as Vicar General of Bishop Carroll; in 1794 he is mentioned as pastor emeritus of Frederick, Md. He died in 1795 of fever, after having spent 37 years of his life amidst hardships in the missions of Maryland.

Three or four other Catholic German pioneers of Maryland and the East should be mentioned. *Father Jakob Pellentz,* born at Nesenich, near Trier in the Rhineland, in 1727, who arrived in America in 1758, and was stationed at Conewago until 1764, and afterwards in Lancaster, Penna. In 1786 he figured in the establishment of Georgetown College and was appointed one of its directors. In 1789 he appears as

a promoter of the first Catholic Bible to be printed in the United States. Seeing the need of German-speaking priests, he wrote to Germany with the result that three priests arrived in the year 1787. In 1795 he went to Port Tobacco, Maryland.

Other missionaries are *Father Lukas Geissler,* in America from 1769 to 1786, born at Ehrensbreitstein-on-the-Rhein; *Father Frederick Leonard,* in this country from 1760 to 1764, who died in Port Tobacco; *Father J. B. Diederick,* a Luxemburgian. The latter came to Maryland in 1771, and was stationed in Baltimore and Elkridge from 1775 to 1784. He died at Notley Hall, Maryland, in 1793.

The work of the Catholic Church in the English Colonies in America during this period was almost exclusively carried on by English Jesuits. When the Revolutionary War broke out, ecclesiastical relations between Bishop Challoner of England, and the Catholic Church in the Colonies came to an end. After the Treaty of Paris in 1783, it was recognized that it would be impossible for the Vicar-Apostolic in London to exercise his jurisdiction over the Church in the new republic, and accordingly, a General Chapter of the American Clergy was called at "White Marsh," Maryland. In 1784, John Carroll was appointed Prefect-Apostlic, and in 1789, first Bishop of the newly created Diocese of Baltimore, thereby becoming the first Bishop of the United States. Born at Upper Marlboro, Maryland, in 1735, he, too, was a Jesuit, and a missionary in Maryland (1779-1789). As a boy he had attended the Bohemia Manor School in 1747-1748, where he met German missionaries. He died in Baltimore in 1815.

Many historians have not been aware of the fact that there were several able, highly educated priests among the early Catholic missionaries in America, and especially in Pennsylvania and Maryland. It is no exaggeration to say that the history of the Catholic Colonial Church in Pennsylvania and Maryland is incomplete without mention of the Catholic Germans

in those regions. Chief centers were: Philadelphia, Conewago, Bohemia Manor, Lancaster, Reading, White Marsh, and Frederick. There were few Catholic parishes in Maryland and Pennsylvania which did not have Germans among the worshippers, as can be seen from Church registers of Father Schneider, Father "Farmer," and Father Ritter which contain 4,500 entries.

Little is known about the life of the lay German Catholics. A number of names of German families is, of course, recorded in the larger parishes. No doubt they brought along their German prayer books and songbooks from Germany. German religious books were, however, also printed very early in America, among them *"Die Nachfolge Christi,"* (Imitation of Christ). German Catholics increased rapidly. Fearlessly they professed their religion; later they even held processions. They needed places of worship and priests, but had little money to pay for them and to build churches and schools. In the nineteenth century they turned to Europe for financial help and were often successful in obtaining necessary funds. Yet, most of their splendid achievements have been due to their own resources.

PIONEER MISSIONARY

Ferdinand Farmer, S.J.: 1720-1786

JOHN M. DALEY, S.J.

(*Continued from last issue*)

CHAPTER III

PHILADELPHIA, 1758

The labors that Fr. Farmer was now about to undertake had been for a number of years in the care of Fr. Theodore Schneider. As he was not established at Philadelphia, he used to visit there once a month to minister to his fellow Germans. When the congregation continued to increase it was found necessary to appoint a German priest to reside permanently in Philadelphia. Farther Farmer was the one chosen.[38]

This was in the month of August, 1758 as we learn from the baptismal registers which Fr. Farmer now began to keep. The earliest entry is that of August 29, when James Fitzpatrick, son of James P. and Elsie Fitzpatrick, who had been born on October 31, 1757, was baptized, the sponsors being Garret Cavernoy and Susie Mequiet.[39]

The scene, though very often merely the base of Fr. Farmer's ministry, from now until his death was St. Joseph's, Willing's Alley. This "Cradle of Catholicity

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[38] Shea, *op. cit.* p. 387 quotes from Archbishop Carroll's account "Mr. Schneider formed many congregations in Pennsylvania, built by his activity and exertions a noble church at Goshenhopen and spread the faith of Christ far and near. He used to visit Philadelphia once a month for the sake of the Germans residing there, till at length it was found proper to establish there permanently a German priest as the companion of Fr. Harding. The person appointed was the venerable Fr. Farmer who had come from Germany some years before and had lived an apostolical life at Lancaster in the same province of Pennsylvania."

[39] Fr. Farmer, *Baptismal Register,* preserved at Old St. Joseph's, Philadelphia, Pa.

in Philadelphia" had been founded in the year 1733, as we have seen, by "Rev. Mr. Crayton"[40] or Fr. Joseph Greaton as his family would better know him. The chapel was erected in the year 1734 adjoining the Friend's Almhouse. On the ground to the south, Spruce to Pine, Third to Fourth, was the City Almshouse. So St. Joseph's was built between two almshouses in the "southwestern part of the city" where the Swedish traveller Kalm in 1748 located the Romish Chapel.[41]

The year before Fr. Farmer's arrival, the original chapel of St. Joseph's was razed to the ground to make room for an enlarged structure which was sixty by forty feet. This, we are told, was necessary due to the increase in congregation.[42]

The property for this new addition had been purchased in June of 1752.[43] In this same year, Fr. Harding also purchased land on the west side of Fourth St., for a burial place for Catholics. On part of this same land the present church of St. Mary's was built in 1763. This was necessary to accomodate the large crowds which overflowed the "little church in the Alley." For many years St. Joseph's was used on weekdays and St. Mary's on Sundays when the small church would reman closed.[44]

When Fr. Farmer arrived in Philadelphia, then, he found ample room for labor as Fr. Harding's assistant, in caring for the Catholics of that city. He was not long, however, in adding the country districts to

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[40] v. p. 11, note 2.

[41] Pater Kalm, (trans. J. Reinhold Forster), *Travels into North America* (London, T. Lowndes, 1772), p. 25. "The Roman Catholicks have in the S.W. part of the town a great house, which is well adorned within, and has an organ".

[42] *Ibid*, p. 45. "In the summer of 1749, near 12,000 Germans came to Philadelphia, many of whom staid in that town. In the same year, the houses in Philadelphia were counted and found to be two thousand and seventy-six in number".

P. A. Jordan, S.J., "St. Joseph's Church, Philadelphia", *Woodstock Letters*, Vol. II, p. 89 (Woodstock, Md. 1875).

[43] M. J. Griffin, "Archives of Old St. Joseph's", Reprints in *A. C. H. R.*, Vol. XIV, p. 169, Contains the deed.

[44] *Ibid.*

his zealous ministry. As early as the November following his arrval we find a record of a trip to Concord or as it is better known, Ivy Mills, Pennsylvania.[45]

We have twice referred to Fr. Farmer's *Registers* in order to ascertain when his ministry was first recorded, both in Philadelphia and in an outlying district. The *Registers* deserve some word of description. As mentioned previously, they are hardly less worthy of note in themselves than are the labors described or recorded therein. They represent the oldest body of records in existence of the oldest Catholic Church in Philadelphia, the earlier volume having been lost.

> Unfortunately the earliest volume, containing the records from 1732-1758 was lost some fifteen years ago (1871) and the earliest records now known to be extant began with a baptism conferred August 29, 1758.[46]

The *Registers* are marvellously preserved when we consider the destructiveness of time and the changes that Old St. Joseph's has undergone since they were first written. Numerous pastors have come and gone. The place of storage has been changed often and yet the only alteration in them occurred a few years ago when they were carefully rebound. The writing is clearly legible, save in a very few places where the ink has faded or the margin of the paper has worn away. The handwriting is neat and well formed and care is manifest on every page. Fr. Farmer, as will be seen later, was quite fond of abbreviations, in many instances approximating a shorthand of his own.

Besides the *Baptismal Registers,* Fr. Farmer also

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[45] Father Farmer, *Baptismal Register.* "In Concord d. 5, Nov. Maria nata 13 Majii a. 1756, ex David Lewis Pr. et Ida l. c. ut suppono. Patrinis Jacobo Willcox et Elizabetha Willcox, Cath'cis". v. Joseph Willcox, *Ivy Mills,* 1729-1866, Baltimore, Lucas, 1911. Private Circulation. A copy is to be found in Riggs Library, Georgetown University, Washington, D. C.

[46] Rev. Thomas Middleton, O.S.A., "St. Joseph's Church Registers", in *Records of American Catholic Historical Society,* Vol. I, (1884-1886), p. 248. Martin I. J. Griffin tried for years to recover the lost record of 1732-1758. Although he managed to pick up a trail now and again, he never succeeded in recovering the record.

kept a careful account of the marriages performed by him. These *Marriage Resgisters,* three in number, are always headed by a statement of the standing of the priest. The first of these which opens not long after his arrival in Philadelphia in 1758 reads thus:

> Sequentes, ego, Ferdinandus Farmer, Soc. Jesu Missionarius, interrogavi, eorumque mutuo consensu habito, solemniter per verba de praesenti Matrimonio conjunxi.[47]

The second one, begun in 1769, begins:

> Sequentes, ego, Ferdinandus Farmer, Soc. Jesu (usque ad dissolutionem ejusdem) Presbyter et Missionarius, interrogavi, eorumque mutuo consensu habito, solemniter per verba de praesenti Matrimonio conjunxi.[48]

The words, "usque ad dissolutionem ejusdem" which we have placed in parentheses were apparently inserted after the news of the suppression of the Society of Jesus in 1773 was received in this country. They are found above the line, noted by a caret and are written in a different grade of ink. The third *Register* contains the new title but "shows" as Fr. Jordan remarks, "his position to be what the world would consider more exalted, but which, I am sure, he valued not near as much as that of the humble Jesuit priest."[49] This register begins,

> Sequentes, ego, Ferdinandus Farmer, Sacerdos et Missionarius Apostolicus, interrogavi eorumque mutuo consensu habito per verba de praesenti solemniter Matrimono conjunxi.[50]

Although kept very carefully, as abundant evidence testifies, a margin for error must be left at times.

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[47] Fr. Farmer, *Marriage Register I,* "The following, I, Ferdinand Farmer, missionary of the Society of Jesus, have examined and having obtained their mutual consent, solemnly expressed before me, have joined in matrimony".

[48] Fr Farmer, *Marriage Register II,* "The following, I, Ferdinand Farmer, Priest and missionary of the Society of Jesus, (until the dissolution of the same Society) etc. ut supra . . ."

[49] P. A. Jordan, S.J., *op. cit.,* p. 93.

[50] Fr. Farmer, *Marriage Register III.* "The following, I, Ferdinand Farmer, Priest and Apostolic Missionary etc. . . .".

This certainly is plausible when we consider the circumstances surrounding the recording of the baptisms and marriages. Occasionally the name of the place must be supplied when it has been omitted, particularly when a long series of baptisms took place. Were we to assume that every baptism, not specifically located elsewhere, was performed at Philadelphia, we would have some incredibly fast return journeys to explain.

One final note remains. Fr. Jordan, in his account previously referred to, has this further remark:

> We cannot form any accurate notion of the baptisms and marriages performed by him as all are not inscribed in the registry in our possession; many having been witten in a register kept in New York, as appears from a memorandum in his baptismal registry.[51]

An investigation of the *Registers,* as they exist today, unfortunately does not disclose the note mentioned by Fr. Jordan. It may be that the note existed in his time and that the passage of time has destroyed part of the margin.[52] No account, however, of a register in New York has ever been given by anyone else.

CHAPTER IV

THE EVIDENCE OF THE REGISTERS

"Baptizati a me Ferdinando Farmer, Soc. Jesu Missionario, nisi aliter notetur," begins the first register.[53] A simple statement of fact, but a perusal of the record gives it a much greater implication.

As noted above, the first baptism was on August 29, 1758. On November 5th of the same year we have the first appearance of a location other than Phila-

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[51] P. A. Jordan, S. J., *loc. cit.*

[52]. v. p. 22.

[53] Fr. Farmer, Baptismal Register. "Baptized by me, Ferdinand farmer, missionary of the Society of Jesus, unless otherwise noted."

delphia.[54] This record is of a baptism which took place in the home of Thomas Willcox in Concord, or as it is better known, Ivy Mills, eighteen miles from Philadelphia. The Willcox mansion was for many years the pioneer mission station in that region. From generation to generation in the Willcox family the tradition has been handed down that the mansion became a mission station shortly after Thomas Willcox arrived in the colonies in 1729. Frs. Greaton, Neale, and Harding are thus presumed to have cared for the station prior to Fr. Farmer's arrival.[55]

For the remainder of 1758 Fr. Farmer's activity was restricted to Philadelphia, if we assume as correct that when not otherwise listed, the baptism was performed at Philadelphia. An investigation of the names does not in this year offer any clue that it was otherwise.

Early in the year 1759, on February 22, we meet with the name of Thomas Fitzsimmons, Jr., as sponsor in the baptism of James Kelly. Standing as sponsor with Thomas was his twin sister, Ann. They were but eighteen at the time. Thomas Fitzsimmons, Jr., illustrious Catholic signer of the Constitution, was to perform the duty of sponsor on many other occasions and to remain the life long friend of Fr. Farmer.[56]

It is in this year also, that Fr. Farmer paid his first visit to the home of Matthew Geiger, where he baptized Anna Maria Halder, daughter of Martin and Margaret Halder. Anna Maria had been born on December 20, 1758 but was not baptized until March 15, 1759.

The location of "Geiger's House" was long a matter

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[54] v. p. 21, note 3.

[55] Joseph Willcox, *op. cit.* passim.

[56] Fr. Farmer, *Baptismal Register.* Save for a few incidental references which will be noted, the material for this chapter has been taken directly from Fr. Farmer's Registers.

Thomas Fitzsimmons, Jr., was an active worker in the cause of liberty, being a delegate to the Continental Congress, a Captain in the Revolutionary War and an influential figure in Pennsylvania State Government. In 1789 he became a trustee of the University of Pennsylvania. v. "Thomas Fitzsimmons, Jr." *A. C. R. H.* Vol. V., p. 258.

of controversy.[57] It was placed by some near Philadelphia, by others in New York, and Salem County, New Jersey. Shea made quite an extensive investigation into the question and finally was able to ascertain not only the location in Salem County but his search led him to the very house which was still standing.[58]

This home in Salem County was a very important mission station in New Jersey at that period, when, as we have seen a Catholic priest administering the the sacraments of the Church was not looked upon with tolerant eyes.

The following May 2, he was in Pennsylvania at "Cusenhopen" chapel, uniting in marriage Philip Murphy and Catherine Arnold and on the sixth of May he was again in Concord, Delaware county for the baptism of Henry Hugh. On June 27, he is again at the home of Matthew Geiger in New Jersey, baptizing Martin Fleur, probably an Acadian, the son of Dominic and Nanon Fleur, and Sarah Eyenson. July 2nd finds him back again at Concord. On August 7, he is again on the road for we find recorded the baptism of Anna Hunecker on that date "near Philadelphia," and on August 22, that of Elizabeth, granddaughter of Matthew Geiger. From this period on, there is a trip to Geiger's approximately once a month. Apparently too, the little congregation, through the kindness of the Geigers is becoming more organized. Rarely do we find after 1759 a record of but a single baptism on any one day. There are usually several, indicating some sort of schedule which the people in the outlying districts could follow, and thus know when to assemble for the reception of the sacraments. Mass could be celebrated and Holy Communion distributed, baptisms could be performed and the marriages blessed. Thus,

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[57] Martin I. J. Griffin, *A.C.H.R.* Vol. X, p. 3.

[58] Shea, *op. cit.*, p. 365, contains a picture of the house. According to Shea, mass was celebrated here as early as 1744. v. Thomas Shourds, *History and Genealogy of Fenwick's Colony*, (Bridgeton, Nixon, 1876).

on October 3, we find the baptism of Susan Benner recorded, and on the same day the marriage of John Hueber and Hannah Bertle.

The year 1759 is noteworthy also for the first recorded baptism of a slave, "Thomas, niger Jeremiae Savage." This took place on July 25th.

Until 1761, Fr. Farmer's missionary excursions out of Philadelphia were restricted to setting affairs in order at Ivy Mills and at Geiger's House. In this year, 1761, we meet with a new entry, "at the glass-house." As the glass industry was conducted in Salem county and the missionary also records a baptism for the same day, May 14, at Geiger's this new mission must have been an extension of the older one and not too far distant from it. In this same year the marriages of ten couples, Acadians, who had been exiled and were now settled near Philadelphia, are recorded.[59]

In 1762, another station was added at the home of Thomas McGuire in Chester, Pensylvania, as well as at yet unidentified places "in New Jersey." From this year until 1764 there is another period of consolidation and attention is directed to the rising congregations at Salem, Concord, and Chester.[60]

In 1764, Fr. Farmer was to lose his fellow worker of the harvest, the Rev. Theodore Schneider, S.J. It was Fr. Farmer's prvilege, however, to administer the last rites of the Church to this zealous missionary who had left honors at Heidelberg, almost twenty four years before, to labor on the Pennsylvania mission. He died on July 10 and was buried in the little church

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[59] Stephen Jenkins, *"The Story of the Bronx,* (New York, Putnam, 1912), p. 282. "There is a strong probability that there were Roman Catholics within the Borough between 1755 and 1760. In the former year occurred the dispersion of the Acadians. . . . These poor wanderers were, of course, Catholics, and it is stated that Father Farmer, an alias (sic) for Fr. Steinmayer, passed through Westchester in disguise and visited them in their captivity and gave to them the consolations of their religion." Jenkins does not give the source of this statement and an attempt to substantiate it brought no results.

[60] Rev. James Nash, "Sketch of the Mission of St. Malechy's Doe Run, Chester Co. Pa." in *United States Catholic Historical Magazine,* (New York, Society Press, 1887), Vol. I, p. 305.

at Goshenhoppen. The inscription on his tomb reads as follows: "Hic jacet Rev. Theodorus Schneider, S.J., Missionis Hujus Fundator. Obit 10 Julii 1764, Aetatis 62 Missionis 24. R. I. P."[61] Fr. Farmer preached the funeral sermon, the notes for which are still preserved, on the text, "Lord, Thou didst deliver to me five talents. Behold, I have gained other five over and above."[62]

From the registers we learn that Fr. Farmer reached Goshenhoppen to assist Fr. Schneider as early as July 1 and remained until July 16 when he had to return to take care of his other missions. By August 8 he is in New Jersey but returned again to Goshenhoppen on August 15. Apparently for about a year until the following July when Fr. John Baptist de Ritter arrived, Fr. Farmer included Goshenhoppen in his itinerary.[63]

The year 1764 also saw the foundation of the mission at Haycock Run, Bucks county Pennsylvania, now the congregation of St. John the Baptist. The first record is that of the baptism of Joseph Beck on November 18 of that year.

With the opening of 1765 the field widens and we find the missions of Pikesland in Chester county, Pennsylvania, and Ringwood in Passaic county, New Jersey being added to the circuit. All of the former missions are still zealously cared for and none are missing from the records for this year.

The period of consolidation, though never over, gives ground now to extension, and it takes but a meditative

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[61] Griffin, *A.C.H.R.* Vol. XIV, p. 131; Vol. XXVIII, p. 220. There is preserved at Georgetown University a missal copied entirely by hand, with laborious care by Fr. Schneider. Like Fr. Farmer he was meticulous also in the maintenance of his records and his registers have been preserved. V. *Records of American Catholic Historical Society,* Vol. II, p. 316.

[62] College Archives, Georgetown University.

[63] The first record in the Goshenhoppen Registers of Fr. de Ritter is July 14, 1765. The last record of Fr. Farmer in the same register is of June 18, 1765 when he performed the marriage ceremony for John Grunewald and Barbara Schmidt. V. note 1.

reading of the baptismal and marriage registers of this indefatigable missionary to make one marvel at his activity. In 1766 missions are opened, without any activity being lessened at the old ones, at Basconridge, Somerset county, New Jersey, and at New Castle, Delaware. In 1767, Gothland, in 1768, Charlottensburg, in New Jersey and "Reading Furnace" in Pennsylvania are visited for the first time and from their recurrence in succeeding years evidence for the foundation of congregations is found. In 1769, Pilesgrove, New Jersey is added to the list.[64] In 1771, two more are added, one in Burlington county, New Jersey and one at Cohansey in Cumberland county, New Jersey. The year 1774 contains a provocative note, styled simply, "on a mission." On this mission, wherever it was, twenty four people were baptized between April 24 and May 4. The year 1774 also marks the opening of missions in Hunterdon county, Morris county, and Long Pond, all in New Jersey. At the last named place, on October 16, 1774, Fr. Farmer records eleven baptisms. In this year also, first mention is made of Springfield, Middleton, and Sandy Run.

In May of 1775, while the Second Continental Congress was in session at Philadelphia, Fr. Farmer was busy establishing a mission in Sussex county in northwestern New Jersey. 1776 finds Warren county in the same state added to the roll. All of the former congregations manifest great strides with the whole number of baptisms in this year amounting to two hundred and three. In this famous year, on the morning of the birth of American Independence, July 4, Father Farmer officially witnessed, in St. Joseph's Church, just a stone's throw from Independence Hall, the marriage of James Walsh and Honora Mullarkey. In 1778, his work was necessarily curtailed due to the British occupation of Philadelphia, but he managed to found con-

[64] The registers contain no entries for July, August, and September of 1769. These may have been months of extended trips into new places.

gregations at Goshen, Pennsylvania, and at Gloucester, New Jersey. The Registers of this year also bring to light the interesting fact that some of the Hessians, who came to this country with the British troops, brought their wives along. The evidence for this is the marriage register of that year. Under date of February 20, 1778:[65]

> Michael Ruppert of Aschaffenburg, of Hessian Regiment of Chasseurs, to Catherine, widow of Michael Kellerman, also of Chasseurs.

And on May 1, 1778:

> John George Bauer to Elizabeth Reinhart. "They had already been married in Germany but without due observance of decrees of the Council of Trent."[66]

In 1781, after a first visit to Pompton, New Jersey is recorded, we find the first mention of New York. Under date of October 4, this notice is found. "Andrew James McLaughlin, of Patrick and Mary McLaughlin, born November 20, 1776, baptized October 4th, sponsor, James Doyle. While traveling in New York."[67] Immediately after this entry is a note by Fr. Farmer. "The following children and infants were baptized conditionally by me while near Fishkill, New York." Then follow the names of fourteen children.

1782, Fr. Farmer's thirtieth year on the mission, when the pace should be slowing up, marks the inclusion of Greenwich and Oxford in New Jersey. From then on until his death most of his attention is directed to caring for the flock already gathered.

May 2, 1785 gives us this significant entry. "Catharine Byron, of William and Wilhelmina Byron, born October 31, 1783, baptized May 2, (1785) *in New York*, sponsors, Patrick Coffey and Sarah Cannon."[1] In

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[65] This was during the British occupation of Philadelphia.

[66] Other instances may be found in *Records of American Catholic Historical Society*, Vol. VI, p. 316.

[67] Translation mine.

[68] Italics mine.

October of the same year, he founded the congregation of St. Stephen's, Warwick, Orange county, New York. He returned to Warwick in 1786, the year of his death and on March 26 records seven baptisms. The last entry by Fr. Farmer is a fitting tribute to the missionary and his zeal for the souls of the children God had committed to him. It is the record of the marriage on August 2, of Simon Miller and Hannah Huber, "both from the West Jersey mission." Since their spiritual father had been unable to leave the house due to weakness, they had come more than a hundred miles to gain his blessing. Though very weak and not long for this life, Fr. Farmer fulfilled their desire.

Immediately after the record of this marriage, on the same page, is this note, most probably by Father Molyneux. "Hoc Anno obiit piae memoriae R. Pater Ferdinandus Farmer, Alias Steinmyer, 17° die Augusti. Requiescat in pace. Amen."

CHAPTER V

THE DAYS OF THE REVOLUTION

The Registers are outspoken witnesses in themselves of the arduous labors of Father Farmer but a little reading between the lines and closer investigation discloses much more. Living and laboring, as he did, in very momentous times, they could not but affect him and he, in turn, in his own way, affected them. Did Father Farmer have any connection with the Revolution? What were his sympathies during those trying days?

The first connection that we find with the revolt of the Colonies, concerns the mission to Canada undertaken by Benjamin Franklin, Charles Carroll of Carrollton, Samuel Chase and Father John Carroll of Rock Creek, Maryland. They were sent to secure a promise of neutrality from the Canadians, if their more ardent

hopes for an alliance were frustrated. The listing of Father John Carroll may at first give us pause, especially when we consider the fact that, not two years before, the Continental Congress had gone on record as believing the religion John Carroll professed to be "fraught with sanguinary and impious tenets," and

> . . . by this the Dominion of Canada is so extended, modeled and governed as that, being disunited from our interests by civil as well as religious prejudices, that by their numbers daily swelling with Catholic emigrants from Europe, they might become formidable to us, and on occasion be fit instruments in the hands of power to reduce the ancient free Protestant Colonies to the same state of slavery with themselves.[69]

There was, however, "method in the madness." Two Catholics, Charles and John Carroll, the latter a priest, might stifle suspicion of the Catholics of Canada.[70]

On this mission Father Carroll carried a letter of introduction from Father Farmer to the Reverend Pierre Rene Floquet, S.J., Superior of the Jesuit House in Montreal. Even this letter, however well intentioned, could avail little for Bishop Briand "forbade his clergy to have any intercourse with Father Carroll."[71] Father Carroll's reception by the clergy of Canada hence left much to be desired. Father Floquet, no doubt out of deference to Father Farmer, permitted Father Carroll to say Mass at the house of the Society in Montreal and dined with him once. This, however, was one of the items Father Floquet was forced to defend when suspended by Bishop Briand and summoned to Quebec.[72]

The mission failed as Van Tyne noted, "for the earlier sentiments were the real, and the later the

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[69]Martin I. J. Griffiin, *Catholics and the American Revolution.* (Ridley Park, 1907) p. 104 et passim.

[70]Frederick J. Zwierlein, "Catholic Contribution to Liberty in the United States," *Historical Records and Studies,* (New York, 1921), Vol. XV. p. 112 ff.

[71]Henry De Courcy, (trans. J. G. Shea), *The Catholic Church in the United States,* (New York, Duniger, 1856), p. 47.

[72]Griffin, *op cit.* p. 107.

feigned ones."[73] Bishop Briand can hardly be blamed for his stand at this time for he had every reason to be suspicious of the toleration of the patriots.[74]

> If the Catholic emissaries of the United States, if the impassioned appeal of the French officers who served the cause of American independence could not triumph over the last revolt of the Canadian people, it is because the voice of the head of the Church of Quebec, (Bishop Briand) invoking the sacred principles of respect due to the ruling authority, and stigmatizing with the name of "rebels" those who allowed themselves to be allured, opposed to the Revolution an insuperable barrier. And England, already despoiled of the richest portion of her heritage in America, owed to a French bishop the conservation of the country of Canada—one of the most precious jewels in the imperial crown.[75]

If Father Farmer had any further connection with Reverend Père Floquet other than a sufficient acquaintance to enable him to introduce Father Carroll, nothing is known of it. This much we can say. One could hardly judge from his participation in this incident, indirect though it was, that he was an enemy of the Revolution.

The year 1777 was a dark one for the colonists in their "revolt against tyranny." It was a dark one for Philadelphia in particular, for in September of that year, the British captured the city. This event must have caused no little concern to Fathers Molyneux and Farmer, particularly to the latter. Would he be able now to attend his missions, many of which needed his guidance for their still faltering steps? Feeling, no doubt, that certainty was better than vague foreboding, he went to see Colonel Howe not long after the latter's arrival. Father Farmer in a letter of March 2, 1778 to a priest in London tells of this meeting and also relates an interesting development.

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[73]C. H. Van Tyne, "The Clergy and the American Revolution," *American Historical Review*, (New York, Macmillan, 1914), Vol. XIX, p. 61.

[74]v. Appendix II.

[75]Archbishop Bégin of Quebec to Archbishop Bruchesi of Montreal, January, 1900. Quoted by Griffin, *op. cit.* p. 101.

> Perhaps it will please you to hear that your British General on arriving here, upon my waiting on him, proposed the raising of a Regiment of Roman Catholic Volunteers. Mr. Clifton, an English gentleman of an Irish mother is the Lt. Col. and commanding of it. They desire me to be their Chaplain which embarraseth me on account of my age and *several other reasons.*[76]

What of this regiment? Bancroft, in his *History of the United States* has made it more formidable than it actually was.

> . . . In Philadelphia, Howe had formed a Regiment of Roman Catholics. With still better success Clinton had courted the Irish. . . . Among them were nearly five hundred deserters from the American Army.[77]

Since a regiment usually consisted of one thousand men, the conclusion that one thousand Roman Catholics, and to comply with, "still better success," that even more than that number of Irish, had responded to the call, would certainly be valid, were Bancroft's statement to be taken at face value. The actual story is far different.[78]

General Howe did give orders for the raising of a Roman Catholic regiment, under command of Lt. Col. Clifton,[79] along with two other Loyalist regiments under commands of Colonels Chambers and Allen. That was in September of 1777. In 1778 the officers of the Roman Catholic Volunteers as given in the "List of General and Staff Officers of the Several Regi-

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[76]Father Farmer to a priest in London, *Woodstock Letters*, Vol. XIV. p. 196.

[77]George Bancroft, *History of the United States*, (New York, Little, Brown, 1874) Vol. X., p. 175.

[78]M. J. O'Brien, *A Hidden Phase of American History*, (New York, Dodd, Mead, 1920) p. 186 ff. We are concerned only with the Roman Catholic Volunteers. For the further story of the Volunteers of Ireland, see O'Brien, *loc. cit.*, Griffin, *Catholics and the American Revolution*, p. 340 sq. O'Brien cites from the best possible witness, General Howe.

[79]*Black List. A List of Those Tories who took part with Great Britain in the Revolutionary War and were attainted of High Treason.* First printed in 1802 from original in Secretary's Office, Lancaster, Pa. Reprinted in 1865. Lt. Col. Clifton is listed among "These Tories." (Shea Collection, Georgetown University).

ments serving in North America," include as commanding officer, Lieutenant-Colonel Alfred Clifton and as Chaplain, "Frederick" Farmer.[80] Did Father Farmer then accept the post? We hardly think so. As we have seen, on March 2, 1778 Father Farmer was still "embarrassed" at having been offered the position and it is a matter of historical record that the British, now under command of Clinton, evacuated the city of Philadelphia on June 18 of the same year.[81] The Registers for 1778 testify that on June 21, Father Farmer baptized in Philadelphia, Anna, daughter of Daniel and Susanna Shaw. It is not until August, two months after the evacuation, that we find him outside of the city and that only at Chester, Pennsylvania.[82]

Naturally, Father Farmer would offer the ministrations of the Church to friend or foe, for his Captain recognized no such distinctions, and it is not surprising to find Hessian and British soldiers married by him, while the British are in possession of Philadelphia. It is, however, significant that we find no record of any such marriages after May 5, 1778. It is hardly likely, then, that Father Farmer accepted the post as Chaplain to the regiment of Roman Catholic Volunteers. His "embarrasment" lasted three months more from the date of his letter but it was relieved when the British marched out of the city.

Finally the following year, 1779, Father Farmer had certainly taken the oath of allegiance to the new government of Pennsylvania, for in that year, as we shall have occasion to note later, he became a Trustee of the College of Pennsylvania and the oath was a necessary prerequisite for that office. In fact, all signs point to the fact that the oath was taken even earlier, for the Episcopalian ministers, Reverend

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[80]Quoted by Griffin, *op. cit.* p. 328.

[81]William Cordon, *History of the Rise, Progress, and Establishment of the Independence of the United States of America, including an Account of the Late War and of the Thirteen Colonies from their origin to that Period,* (London, Dilly, Brickland, 1788) Vol. III, p. 24.

[82]Father Farmer, *Baptismal Registers.*

Thomas Coomber and Reverend William Smith in 1777 and the Reverend Jacob Duche in 1778 were arrested for not having done so. There is no such record of Father Farmer having been placed under arrest.[83] It is not likely that the government of Pennsylvania would have approved of the choice of and respected the oath of a man who had been in the British army the year previous.

Our interest is in Father Farmer's connection more directly but what of the regiment itself? Sir William Howe, in his narrative appended to *Observations on a Pamphlet of Joseph Galloway* writes, "And what was the result? In May, when I left America, Colonel Clifton had raised only one hundred and eighty."[84] By October of the same year, 1778, it had dwindled to but eighty men.[85]

On at least two occasions, at the urging of the Catholic French Ministers to the United States, Thanksgiving was offered to Almighty God for His blessings to the Americans and French. Both of these celebrations were held at St. Mary's Church, Philadelphia, which, since 1763, had served as the "Sunday church" for the parish of Old St. Joseph's.

The first of these celebrations was of Independence Day and took place on July 4, 1779, at the instigation of M. Gérard, first French Minister to the United States, who had arrived on July 11, 1778. On July 2, a Friday, he issued the following invitation to, "Members of Congress, the President, and Supreme Executive Council of Pennsylvania and Prominent Gentlemen."[86]

> Vous etes prié de la part du Ministre Plénipotentaire de France d'assister au Te Deum qu'il fera chanter

[83]Griffin, *A.C.H.R.*, Vol. XVIII, p. 186.

[84]Michael J. O'Brien, *op. cit.* p. 191; Gordon, *op. cit.* "It (the British army) had received no increase worth mentioning from among the inhabitants of Pennsylvania or the neighboring states, though large promises had been made . . ." A regiment of one thousand men would certainly have been "worth mentioning."

[85]O'Brien, *loc. cit.*

[86]Griffin, *Catholics and the American Revolution*, p. 316.

> Dimanche 4 de ce Mois, a midi dans la Chapelle Catholique neuve pour célébrer l'Anniversaire de l'Indépendance des Etats-Unis de l'Amérique.[87]

The second was on Sunday, November 4, 1781 and was in thanksgiving for the victory at Yorktown.[88] The Abbé Bandol, who had preached at the first celebration, again delivered a discourse which opened thus:

> A numerous people, assembled to render thanks to the Almighty for his mercies, is one of the most affecting objects and is worthy the attention of the Supreme Being. While camps resound with triumphal acclamations, while nations rejoice in victory and glory, the most honorable office a minister of the altars can fill is to be the organ by which public gratitude is conveyed to the Omnipotent.[89]

Whether or not Father Farmer or his associate Father Molyneux officiated at these services, we can not discover. It is almost certain that they did. It is hardly possible that the use of the church would have been permitted for the celebrations if the Pastor and his associate were foes of the cause which sponsored them. A check of the Registers discloses that on the dates of the celebrations Father Farmer was in Philadelphia and not engaged on his mission journeys.

Over and above these, there is one bit of evidence that points to Father Farmer as taking a very active part in one such celebration which has not received as much notice. Our witness is the Rev. P. A. Jordan, S.J., who wrote in the *Woodstock Letters*:

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[87]Original in Ridgway Branch of Philadelphia Library, n. 15001, Quoted by Griffin, *loc. cit.* "You are requested, in the name of the Minister Plenipotentiary of France, to assist at a Te Deum which he is having sung, at noon on Sunday, the Fourth of this month, in the new Catholic Chapel in order to celebrate the anniversary of the Independence of the United States of America."

[88]J. G. Shea, *The Life and Times of Archbishop John Carroll.* (New York, Shea, 1888), p. 198.

[89]"Pa. Packet or the General Advertiser," November 27, 1781, No. 812 printed the entire sermon. Quoted by Shea, *loc. cit. The American Museum, Repository of Ancient and modern fugitive pieces, etc.* (Philadelphia, Matthew Carey, July 1788. Vol. IV, p. 28, 29.

> In a slip of paper I accidentally found in an Atlas, the title and date of said paper being unknown, it was stated that on Thursday, the first of March, 1781—the day of the final ratification of the alliance and perpetual union of the States—, "the Romish Church of St. Joseph's back of Walnut Street was splendidly illuminated, in the afternoon, a solemn 'Ti Deum' being chanted, the venerable Ferdinand Farmer being the celebrant, assisted by Rev. Robert Molyneux. M. de Luzerne,[90] Minister of the King of France, with his suite, was present.[91]

CHAPTER VI

THE FATHER OF CATHOLICITY IN NEW YORK CITY

In an earlier chapter, while investigating the *Registers,* mention was made of the first time that "New York" makes its appearance. Whether or not Father Farmer was in New York prior to the date of that entry, 1781, we can not say for certain. Some have surmised that he was there prior to the Revolution but no evidence for the fact is extant.[92] Confining ourselves to the demonstrable, one need not hesitate, however, in calling Father Farmer, the Father of Catholicity in New York city.

The *New York Times* for May 19, 1944, quoting the *Official Catholic Directory* for 1944 lists the Archdiocese of New York as having 1,113,132 Roman Catholics. Father Farmer, in the closing years of the eighteenth century, would have considered himself fortunate were he able to record but the last three of those seven numbers. The fact that the Catholic Church in America can point with pride to over one million Catholics in the Archdiocese of New York is

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[90]This distinguished gentleman was also a witness of a marriage blessed by Abbé Bandol in 1782. Father Farmer, *Marriage Registers,* Old St. Joseph's, Philadelphia.

[91]Rev. P. A. Jordan, S.J., *Woodstock Letters,* Vol. II, p. 98.

[92]e. g. Archbishop Carroll in his *Account* previously referred to and Jenkins, *loc. cit.*

in no small part due to the labors of that zealous missionary, who, though he did not open the trail, followed it through, ministered to the infant church in New York in its trying days and directly paved the way for the founding of its first church, Old St. Peter's in Barclay Street.

New York had long been closely allied with New Jersey in its persecution of Catholics and the adversion to Catholicity and deep rooted prejudice against it was strengthened by the protection granted to the Church in Canada by the Quebec Act. One of the last acts of British rule in New York toward Catholics was one of hostility and oppression. Bayley relates the story thus:

> In 1778, in the month of February, a large French ship was taken by the British, near the Chesapeake, and sent for condemnation into New York, at that time still in possession of the English. Amongst the officers was a priest, of the name of De La Motte, of the Order of St. Augustine, who was Chaplain of the vessel. Being permitted to go at large in the city, he was solicited by his countrymen, and by those of his own faith, to celebrate mass. Being advised of the existence of a prohibitory law, he applied to the commanding officer for permission, which was refused; but M. De La Motte, not knowing the language very well, mistook what was intended as a refusal, as a permission and accordingly celebrated mass. For this he was arrested, and kept in close confinement until exchanged. This was under Governor Tryon's administration.[93]

It might be thought that upon assumption of power by the Provincial Congress at a time when the hope of success rested on assistance from Catholic France and when the Catholics, Kosciuskó, De Kalb, and Lafayette were training and leading our troops that all restrictions against Catholics would be removed. Such, however, was not the case. In 1777, a convention was

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[93]Rev. J. R. Bayley, *Early History of the Catholic Church in the Island of New York,* (New York, Catholic Publication, 1870), p. 49. Bayley gives as the original source of this account, Papinian, "To the People of North America," in *Rivington's Royal Gazette,* July 17, 1779.

held in Kingston to form a constitution for the State of New York. At this convention a clause was introduced with regard to naturalization which required persons coming into the State to take an oath of allegiance. At this point, John Jay, afterwards Chief Justice of the United States, moved that a clause be added requiring them "to abjure and renounce all allegiance and subjection to all and every foreign king, priest, potentate, and state, in matters ecclesiastical and civil."[94] Many debates arose on the resolution and attempts were made to modify it. It passed, however, in the form that Jay had advocated.[95]

The question of toleration also elicited an amendment from the ever ready Jay. To the original, "that the free toleration of religious profession and worship shall forever hereafter be allowed to all mankind," he added, "except the professors of the religion of the Church of Rome." And further:

> That they renounce and believe to be false the wicked, dangerous and damnable doctrine that the Pope, or any other earthly authority, hath power to absolve men from their sins, described in and prohibited by the Gospel of Jesus Christ; and particularly that no pope, priest, or foreign authority on earth hath power to absolve them from the obligation of this oath.[96]

Although argeeing in substance, many of the delegates did not agree as to the wording of the prohibition and it was finally passed in the following, less obnoxious, though no less effective, (as they hoped) form. "Provided that the liberty of conscience hereby granted shall not be construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this state."[97]

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[94] *Journal of the Provincial Convention*, Vol. XL., 1842, copied by Bayley *op. cit.* appendix I.

[95] Bayley, *op. cit.* p. 52.

[96] *Journal of the Provincial Convention*, Vol. XL, 844.

[97] *Ibid.* 860. Bayley, *op. cit.* in the Appendix already referred to gives the various motions which were made prior to the acceptance of the form quoted above. One of the delegates even moved for the sense of the House, whether the form was not the same as that proposed and withdrawn by Jay. The House, after deliberation, decided that it was not.

These were the last attempts to continue the intolerance of the English. They did not prove successful. The first was abrogated when the Colonial government, through Congress, reserved to itself the power of making laws governing naturalization and the second soon lost its efficacy.[98]

In the light of these facts it is not difficult to understand why we should find it hard to check a reference given by Archbishop Caroll that Father Farmer was probably in New York prior to the Revolution.[99] If the religion that he professed and propagated was under censure by both English Colonial and Provincial officials, we could scarce expect to find any publicity given to his visits, if he did make them.

According to both Bayley and Bennet, such Catholics as were in New York at the time the British evacuated the city in 1783, soon began to assemble "for the open celebration of the offices of religion.[100] That we can settle on this date appears from a letter from Father Farmer to Reverend John Carroll, dated July 19, 1783. In it he speaks of a letter which is to be sent to Mr. Whelan, a Capuchin, who later became resident priest of Old St. Peter's. Though this letter was sent from Philadelphia the context would indicate that the writer had been in New York and was now about to send a letter to the Reverend Fr. Whelan, giving him some necessary instructions.[101]

The person referred to in this letter was the Rev. Charles Whelan, an Irish Capuchin, who had been a

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[98]Evidence of this is given in the fact that an old law of 1700, in regard to "Popish Priests and Jesuits" was repealed by an express act of the State Legislature in 1794. According to that law every priest who remained or came into the Province after November 1, 1700 was to be "deemed and accounted an incendiary and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer perpetual imprisonment." Bayley, *op. cit.* p. 53.

[99]v. p. 5, note 1.

[100]William Harper Bennett, *Catholic Footsteps in Old New York.* 1524-1808, (New York, Schwartz, 1909), p. 367; Bayley, *op. cit.* p. 53.

[101]Rev. Ferdinand Farmer to Rev. John Carroll. Transcripts from the Archives of the Archdiocese of Baltimore. Griffiin, *A. C. H. R.* Vol. V, p. 28.

chaplain on one of the ships of De Grasse's fleet. At the close of the war, he decided to remain on the American mission.

Father Farmer was most certainly in New York in the early months of 1785 for in that year he baptized Catharine, daughter of William and Wilhemina Byron and in a letter to Father John Carroll of May 10, 1785 he mentions having had eighteen communicants.[102] Tradition has it that he was there earlier in 1781-1782 and said mass in a loft over a carpenter's shop near Barclay street, which was then in the outlying district of the city.[103] Mass was later celebrated in the home of Don Thomas Stoughton, the Spanish consul and in 1785 in the home of Don Diego de Gardoqui, the Spanish Ambassador.[104] Greenleaf states that in 1784, Father Farmer said mass in a house on Water street and that the first place of worship used by the Catholics after they became organized, was a building erected for public purposes in Vauxhall Garden.[105] The following year, an Italian traveller mentions that he heard mass in a small room that hardly befitted the Holy Sacrifice. He adds, however, that the congregation, small as it was, was endeavoring to raise a suitable chapel.[106]

The most direct and authentic account of the foundation of the congregation in New York is given us by Archbishop Carroll, then the Reverend Mr. Carroll, in a letter to his friend and correspondent, Reverend Charles Plowden.

> The congregation at New York, begun by the venerable Mr. Farmer of Philadelphia, he has now ceded to an Irish Capuchin resident there. The prospect at the place is pleasing on the whole. The Capuchin is a zealous, pious, and I think, a humble man. He is not, indeed, so learned or so good a preacher as I could

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[102] *Ibid.* p. 30.

[103] Bayley, *op. cit.* p. 54; Bennett, *op. cit.* p. 373.

[104] Bayley, *loc. cit.*

[105] J. Greenleaf, *History of the Churches of All Denominations in New York,* (New York, 1850) p. 33.

[106] Luigi Castiglioni, "Viaggio negli Stati Uniti," (Milano, Marelli, 1790) Vol. I, p. 177. Cited from Shea, *op cit.* p. 267.

> wish, which mortifies his congregation; as at New York and most other places in America, the diffierent secretaries have scarce any other test to judge of a clergyman than his talents for preaching, and our Irish congregations, such as New York, follow the same rule.[107]

We would stray far from the truth were we to imagine, that with the advent of Father Whelan, Father Farmer was now free to devote his remaining years to his other missions, secure in the knowledge that New York was well established. As Vicar-general in New York to Father Carroll, a post he had held while Father Lewis was his superior, he was to have many difficult days and sleepless nights until his beloved New York city congregation was on its way to security.[108] As we shall see, when he died in August of 1786 there were still many difficulties for Father Carroll to iron out.

The arrival of Father Whelan in New York had been communicated to Father Carroll in a letter from Father Farmer under date of November 8, 1784. He had found that the Capuchin Friar had arrived but a few weeks before the date of his writing and was anxious to know Father Carroll's mind regarding him, particularly because of the faculties which must be obtained for the ministry. The congregation, he had found, had received Father Whelan and had given him a sustenance. Father Farmer, however, had found it necessary to warn some of the congregation against entrusting themselves to the Friar until they had heard from the Prefect-apostolic, Father Carroll.

> He has a variety of very good credentials, which I have inspected.[109] I found no fault but his too great presumption to act as if he had legal powers. I checked him for it. He had no other but the lame excuse that your reverence had not yet received your powers . . . . If in your discretion your reverence thinks proper to

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[107]B. V. Campbell, "Memoir of the Life and Times of the Most Reverend John Carroll, First Archbishop of Baltimore," *United States Catholic Magazine*, (Baltimore, Murphy, 1874) Vol. VI.

[108]Griffin, *A.C.H.R.*, Vol XXVIII, p. 126.

[109]Bayley, *op. cit.* in a note says that he was informed that one recommendation had come from Lafayette.

> give Mr. Whelan faculties for a time at least for the reason Mr. Conneal told me they had abrogated the Holy days in England because the people would not observe them, please let me know so as to deal with him.[110]

Still anxious about his infant congregation in New York, Father Farmer on January 11, 1785 wrote to Father Whelan, advising him to write at once to the Apostolic Nuncio, Doria Pamphili, in Paris, requesting faculties since it was uncertain whether or not Father Carroll could grant them.

> After I last visited New York we had no small difficulty to find out the letters from Rome to Mr. Carrol. For those I received in New York were no more than a power to give out in these states next year, a jubilee. . . . . I have many times thought of y. last Christmas and of yr. congregation, being sorry, faculties necessary could not be given you. The best advice I can give is to write immediately to the Nuncio at Paris to give or procure y. the approbation of the propaganda; which being obtained, there shall be no more difficulty on that side of y. settlement in New York.[111]

The matter did not end there, however, for there were still a few heartaches for the zealous missionary before the congregation was securely established. Although Father Whelan complied with Father Farmer's suggestion, he did not feel it necessary to await the decision of Propaganda and began to exercise his ministry. This caused great scandal to some of the people whom Father Farmer had warned, and, when told of it, Father Farmer checked Father Whelan but not quite as strongly as he later thought was necessary. Toward the end of April, 1785 he went himself to New York to instruct the Catholics who had assembled there.[112]

(*To be continued*)

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[110]Baltimore Cathedral Archives, Case 3-P4, Guilday, *op. cit.* p. 249; Griffin, *A.C.H.R.*, Vol. V. p. 29. Both of these men have had access to and have reprinted these documents.

[111]Propaganda Archives, Scritture, riferite, America Centrale, Vol. II, f. 300. Cited by Guilday, *op. cit.* p. 249. Father Whelan had sent Father Farmer's letter along with his request, hence its location.

[112]Father Farmer to Father Carroll, February 21, 1785, Baltimore Cathedral Archives, Case 3-P6, cited by Guilday, *op. cit.* p. 253.

FRANCE AND HURONIA

HENRY A. BOYLE, S.J.

The Jesuits had been supressed in France in 1594 and readmitted by Henry IV in 1603 by the Edict of Rouen. By the year 1624, when Isaac Jogues entered the Jesuit novitiate, they numbered 1400 men in 45 houses and colleges, organized into 5 provinces. Already, after the example of their Spanish and Italian brethren, they were sending missionaries to Ethiopia. And in the years 1624-25 opened missions in Istamboul and the Levant. But when Samuel Champlain sailed in 1625 to rebuild the ravaged French settlements along the St. Lawrence, he had with him three Jesuits, Father Charles Lalemant, Father Ennemond Masse and Father John de Brebeuf, who were destined to assist the struggling Recollets in the evangelization of the natives. Four years later they were brought back to France under English custody, when Champlain had to surrender Quebec to Admiral Kirk. When they stopped at the Jesuit college of Rouen, where Isaac Jogues had just begun his regency, their story won his complete dedication to the mission of New France.

Seven years later in 1636, when Isaac Jogues landed at Quebec, he had just completed his theology and his tertianship in something less than three years, and he was a man not yet thirty years of age. He proceeded immediately to the Huron country, where he found Brebeuf laboring at a village just a mile or two from the station he had taken over from the Recollets ten years before. Jogues and Charles Garnier, who had come with him, spent the first two years fighting off the sickness that plagued the Huron villages, and learning a new language.

In 1638 they went to a new station which Brebeuf had established among the Cord nation of the Hurons. From 1638-1640 Jogues and Garnier, besides laboring in the villages of this clan, traveled southward to the Tobacco nation, striving to win an invitation to evange-

lize this people, but with little success. In 1640 Father Jerome Lalemant, who had succeeded Brebeuf as superior of the Huron mission, gathered all the missionaries from the original mission stations into a central at Ste. Marie, apart from any Huron village, but convenient to nearly all of them. Here Jogues continued his efforts to instruct the slowminded and superstitious natives, his sphere being the circle of villages lying closest to the new residence on the Wye River. There were at this time (1640) sixteen Jesuits, all but one of the priests, and six donnés in Huronia; their catechisis had been heard by upwards of 16,000 tribesmen of four great nations: the Hurons, the Algonquins, the Petuns and the Neutrals. But for the six years of their labors, they had but sixty faithful Christians coming to Ste. Marie to hear Mass.

In the summer of 1641 their efforts and persevering prayers were seconded by the influences of the Governor General of New France. Montmagny, who had succeeded Champlain in 1636, instead of sending his annual shipment of gifts for the Hurons to the rendezvous at Three Rivers, came himself to meet the chieftains and presented the gifts as an earnest of the truth of what the Black Robes taught. This word was very seriously received by the leading men and, on their return to the Huron country, it went rapidly around the cabins of their villages. By the spring of 1642, the villages of Ossossane and Teanaostaye saw many become staunch Christians and Ste. Marie was a center worthy of the Old World.

In the summer of 1642, the growing hostility of the Iroquois toward the Hurons broke into open warfare. The annual trip to Quebec was almost too dangerous to be tried. But the trip had to be made, and Jogues was commissioned by Father Lalemant to take a sick fellow-missionary back to the French fortress. The trip down was uneventful. The Christian Huron's vigilance against the Iroquois met no crises. On its return, the party was scarcely one day's travel from Three Rivers, when it was ambushed by a band of

thirty Iroquois warriors. Jogues, and the two donnés accompanying him, Rene Goupil and William Couture, and all the Christian Hurons of the party were taken captive. The captives were taken back to the Mohawk country to endure tortures well known to all of us.

Couture, after three years' captivity, was to be returned to Quebec in 1645 during the peace that intervende before the next hostilities with the Iroquois. Goupil suffered martyrdom after a short term of captivity. Jogues was spared death through the pleading of some Dutch traders, and spent a long year in captivity, the ward of an "aunt" whose chores he did daily. In August 1643 his life was in such danger, that the Dutch commandant of Fort Orange engineered his escape to New Amsterdam, where he found passage to France, arriving in Brittany December 26, 1643.

Six months in his native land restored his health, and in the summer of 1644, now thirty-seven years of age, he embarked again for New France. His first assignment was not to the missions of Huronia, but to the one-year-old French post at Montreal. He labored there for two years, serving in the peace parleys between Governor Montmagny and the Iroquois in 1645. In May 1646 he undertook the final peace embassy to the Iroquois. At Ossernon, however, his efforts were blocked by the open hostility of the Bear clan of the Mohawks. Back at Quebec his report of what he had accomplished was disappointing, but his ambition to found a permanent mission among the Mohawks was warmly approved by Governor Montmagny and Father Lalemant. When he returned to Andagaron, he met death at the hand of a Bear partisan. His companion John Lalande shared his martyrdom.

The mission Jogues had planned among the Iroquois was established in 1661, shortly afterward, by Father Le Moyne, not among the Mohawks, but with the Onondagas. It ended some years later in withdrawal to the Christian colony at Caughnawaga on the south bank of the St. Lawrence, near Montreal.

The Huron mission, where he and his fellow-Jesuits had toiled, came to an end in June 1650. The Huron nation, decimated by the war with the Iroquois, had finally scattered, some remnants traveling to Quebec. The missionaries under Father Paul Rageneau returned to the French forts on the St. Lawrence for assignment to ministry in other fields. Thus ended the second and last Jesuit mission in Huronia.

REPORT ON ALBANIA

Gathered From Several Accounts

by

EDWARD S. DUNN, S.J.

On March 5, 1946, Father John Fausti, S.J., an Italian, the Superior of the Albanian Mission of the Venice-Milan Province, and Father Daniel Dajani, S.J., a native of Albania and Rector of the Pontifical Seminary at Scutari, were put to death by a firing-squad by order of the Albanian government. Those who knew the two priests called this an outrageous crime and details thus far received confirm this description.

They were arbitrarily accused of fascism and of dealing with the enemy. A noisy farce of a trial was carried out with the usual appertenances. A noisy claque drowned out the pleas of the defense attornies. Condemnation followed with lynch-law speed.

After this tragedy came the expulsion of all the Jesuits from Albania along with foreign-born religious on the pretext of endangering public safety. These so-called exploiters of Albania departed amid the tears of the Catholic populace of Scutari. Thus, Red fury caused the first shedding of blood where for more than a century Jesuits have worked diligently on a difficult mission.

Some details of undoubted authenticity are furnished us by a priest who was in the cell next to that of Father Fausti but who escaped by what he calls a miracle.

Democracy came to Albania slowly. Communists, while still in hiding or fighting as partisans, issued many proclamations assuring their respect for religion, priests, the family and the fatherland. But as soon as they secured power, symptoms of their real intentions began to appear with the suppression of the Catholic press and the threat of disbanding Catholic

associations. Soon, the mask of hypocrisy fell and the proletarians, now the lords of the land, began their systematic attack on all that was good and sacred. Franciscans and many of the secular clergy were arrested. Catholic associations in the north and missions in the south were molested. Two priests were shot. The Apostolic Delegate was expelled after his palace was searched; this was something that not even the Turks ever did. Italian religious of both sexes were driven out. Orphanages and schools were closed. Such was the beginning of democratic liberty in Albania.

The Society of Jesus was a special target because it was accused of the grievous crime of having worked for more than a century in intellectual and moral fields. Abstaining on principle from all meddling in politics, and this particularly in the last years on account of the delicate situation, the Jesuit missionaries devoted themselves to their ministries, especially to the work of education in many institutions and to missionary journies. To the Society, the Pontifical Seminary at Scutari was entrusted 70 years ago. Near the Seminary there soon rose a Gymnasium-Lyceum—the "Saverianum"—the first in all of Albania. Then, the first commercial school; later, an elementary school and a museum of archeology.

In 1870, the Jesuits, having set up the first printshop, published the first Albanian periodical review and printed the first grammars and the first dictionaries in that language, enriching it with original works and translations that earned respect abroad. So, in a relatively short time, Albania had a cultured and well-trained clergy, while thousands of its youth had been trained in the Jesuit schools. The degree awarded by the "Saverianum" was officially recognized first by Austria and then by Italy and entitled a young Albanian of any religion to admission in European universities.

Tourists never failed to call at the "Saverianum" while passing through Scutari to visit its artistic,

scientific and historical collections and the meteorological observatory, the most important observatory in the Balkans, founded in 1888. These institutions formed the only link between Albania and the cultural world beyond its borders.

No less intense was the activity of the Jesuits in the spiritual order. For many decades three plagues scourged this poor land: a great ignorance in religious matters, wide-spread concubinage, and personal vendettas, carried on for generations by members of a family. The so-called "flying missions," promoted principally by Father Dominic Pasi, S.J., and continued by his confreres, brought the Fathers through the mountain villages where they instilled a spark of divine love in the hearts of all. Little by little, these deadly feuds were extinguished and peace returned to the proud and courageous mountaineers.

The memory of Monsignor John Baptist Della Pietra, an Italian Jesuit and Apostolic Delegate, has not yet faded. After World War I, he gathered many orphans who had survived the massacre of war and founded an orphanage at Scutari. He did not disdain to don an apron over his archiepiscopal robes and become their servant, going as far as to wash them, bandage their wounds and beg for bread to feed them.

These were the crimes of the Jesuits; these the exploiters mocked by the ingratitude of a people spurred on by God-less rulers.

Worst of all, in the eyes of the new persecutors, was Father John Fausti, Vice-Provincial and Superior of the Albanian Mission. He is thus described by a high-ranking personage who knew him in Albania: A man of great intelligence, he had pursued philosophical studies with success. As a priest, most upright and conscious of his responsibility, he generously devoted himself to the works of the ministry. An exemplary religious, he had the full confidence of his superiors and his confreres. Amiable and tactful, he won the hearts of all, and had many friends in Italy and Albania.

During the German terrorism, the houses of the Society had become the shelter of all who needed food and comfort. The soul of this work was Father Fausti, who, in protecting Italians and Mohammedans from the slaughter of the SS troops around Tirana in 1944, was hit by a bullet that perforated his one good lung and broke his collar-bone. This was the man who was so dangerous that the Reds wanted him lynched. But a point of indictment was needed to condemn innocence. They had to make the sincere missionaries appear as traitors. At various times the Pontifical Seminary was searched but in vain. The last search resulted in the theft of all clocks, watches, fountain pens and typewriters, in lieu of the arms that were not to be found.

At last, the opportunity came. An anti-Communist propaganda leaflet was sent to one of the seminarians. (We suspect that the Communists themselves prepared this trap—and the trap worked.) That night, against the expressed prohibition of the Superior, six seminarians ran off mimeograph copies of this leaflet up in the garret and next morning gave copies to some boys to be distributed. On Dec. 18, 1945, the seminarians were arrested. They were tortured to get them to confess that they had done this at the bidding of the Jesuit superiors. They constantly repeated that they had acted against the explicit command of the superiors. But to no avail. On Dec. 31, Father John Fausti and Father Daniel Dajani, the Rector of the Seminary, were arrested.

The trial which ended in the condemnation of the two priests was a collosal and monstrous fraud, a parody of justice. The trial was public but in a courtroom which had been a moving picture theatre. Only those who had been issued special tickets could enter; the usual paid mob that was to cry "Crucifige." Yet of the witnesses who testified, 200 spoke in behalf of the accused men and not one against them. A seminarian, Mark Cuni, said openly before the court, in his own defense, "It's true that we printed that mimeo-

graphed sheet, but didn't you say in your newspapers that there was to be freedom of the press?" And he added, "If we are guilty, the two fathers haven't a shadow of guilt."

The defense-counsel was a non-Catholic lawyer, an Orthodox by religion, the best lawyer of the Albanian bar, who harangued the court for an hour and a half, sustaining an insuperable defense. Among other things, he said: "In normal times, these men would not have had to undergo a day's imprisonment; even, in these times, a month at most would be the limit." Then again, "If you condemn these two, you only beget martyrs for the Catholic Church and hatred for Albania." For these courageous words, the lawyer was held in jail for three days.

The prison was near the court-room. During the trial, the Fathers had to pass through rows of the curious populace and it was in such circumstances that Father Fausti particularly was insulted and spat upon. His wrists were swollen from the tight binding of the hand-cuffs. At these manifestations of ingratitude on the part of many who had been especially benefitted by him, tears furrowed his innocent cheeks.

At long last the death sentence was pronounced. But before that point was reached, they had to prepare the minds of the people and this too was done. On Feb. 4, 1946, the anniversary of the battle between the Partisans and Germans at Tirana, in which Father Fausti had been wounded, they organized a mob in front of the Jesuit house to shout: "Send the criminals to jail; put a bullet through the heads of these traitors!"

In the absence of real guilt, the Communist press undertook to invent it. By the Communist daily, Father Fausti was called the foreign minister to the Jesuits, and the promoter and plotter of the fascist terroristic organization known as "Albania United." They wrote that the Jesuits had thought up a plan of revolution to overthrow the regime; that they were plotting with the English and the Americans for their

intervention by air-borne troops, and so on. During the trial, falsified reports were published in the papers, that made the accused say what they wanted them to say.

One report was that the mother of an Albanian Jesuit had led a group of women under the prison windows to shout, referring to Father Fausti, "Give him to us; we'll lynch him!" The lady whose name was used, protested to the authorities that she never would have dreamt of such a criminal act. They only answered, as Pilate did, "What has been written, has been written."

At this point, our priest-reporter was asked whether the Albanian people were convinced of the guilt of the Fathers and he answered: "The good people know that it is all a sham; the others, and they are a small minority of about ten per cent, let themselves be duped by propaganda. But no one is convinced that the accusations are true."

The death sentence of Father Fausti and Father Dajan was executed without delay. On March 5, after sundown, a closed van came to the prison to fetch the victims. They were five in all. Our two priests; Father John Shllaku, a Franciscan; the seminarian, Mark Cuni; and other young man. The condemned were refused the last comforts of religion. Taken to the back of the Catholic cemetery, near a refuse dump, they were shot at about 8:30 p.m. and their bodies were covered by a thin layer of earth.

The next day, the Albanian Jesuits, who were still in Scutari, wanted to hold a burial service for the "martyrs." But Communist anger would not allow this and interrupted the service. Using this pretext, they forced the Fathers to close the church and to leave their house on an hour's notice, allowing them to take with them only a mattress.

Previously, all the Italian Jesuits had been expelled along with the foreign-born of other religious orders. On Jan. 19th, they were told to leave the country within a day. All those to be deported met at Durazzo, but

were unable to get a ship for the voyage. Finally, on Feb. 27th, after many inspections of their baggage and their persons, the exiles were permitted to embark on an Italian ship. This brought them to Brindisi by the evening of the following day; they reached Rome on March 2. On March 7, all the religious banished from their missions in Albania were received in a special audience by the Pope.

Father John Fausti was born in Bresciano, in northern Italy on October 19, 1899. After a brilliant career at the Pontifical Seminary of Lombardy, he went for his doctoral studies to the Gregorian University and then returned to teach at the Seminary. During his stay in Rome as a young priest, he thought of entering the Society and did so after obtaining leave of his superiors. On October 30, 1924, he became a novice at the novitiate of the Venice-Milan Province at Gorizia. At the end of the two years here, he reviewed philosophy and theology for a year each at Chieri, in the Turin Province.

His first assignment in Albania came in 1928 when he went to the Pontifical Seminary at Sculari to teach dogmatic theology and Scripture. In the next years, he taught philosophy and Scripture. In 1932, Fausti returned to Italy to become Minister and professor of Cosmology at the philosophate of his Province at Mantua. Two years later, ill health forced his retirement and the next two years were spent in hospitals and sanitoria.

Upon his recovery, in 1936, he returned to the classroom, this time in the new scholasticate of the Venice-Milan Province, the Aloysianum at Gallarate. During his work here, as a sign of his continued interest in the mission in Albania, he founded a league of Friends of Islamic Orient to pray for the conversion of the Mussulman world. At last, his desires to return to the Mission were granted and in July, 1942, he was appointed Rector of the Pontifical Seminary and the "Saverianum" at Scutari. In view of the unsettled conditions of the country, this was a difficult assignment.

Especially so after the surrender of Italy. For German troops in Albania sought to wreak vengeance on any Italians they might find. We mentioned above Father Fausti's part in protecting Italians and the wound he suffered as a result.

In May, 1945, on a brief visit to Italy, he was informed of his appointment by Reverend Father Vicar General as Vice-Provincial of the Albanian Mission. What events followed this have already been told above.

Father Daniel Dajani was born at Zadrima in Albania on Dec. 2, 1906. After some years in the Seminary at Scutari, he was admitted into the Society, entering the novitiate at Gorizia on July 8, 1926, while Father Fausti was still a novice. First vows were followed by two years of rhetoric and during both years, he was beadle of the Juniors. Three years of philosophy, from 1930 to 1933, at Chieri preceded two years of teaching at Scutari. Then back to Chieri for theology and ordination. He returned to Albania as a priest, in 1939, to teach at the "Saverianum"; later to succeed Father Fausti as Rector of the Seminary and "Saverianum" in May, 1945, and to die with him before the firing squad.

OBITUARY

BISHOP JOSEPH R. CRIMONT

(1858-1945)

Joseph Raphael Crimont, son of Joseph Crimont and Alesandrine Niquet, was born in Ferrieres near Amiens, France, on February 2, the Feast of the Purification, 1858. After his elementary studies in the city school of Amiens and St. Martin, a diocesan preparatory school, he entered the Jesuit academic college of Providence in Amiens in 1869, from which he was graduated with honors in 1875. On August 14 of that same year he entered the Society of Jesus, made his novitiate at St. Acheul under Father Francis Durand, and pronounced his first vows September 8, 1877.

He made his first year of philosophy at St. Acheul (1879-80), his second and third (1883-85) at the College of St. Helier in Jersey, one of the British channel islands whence, he says, he went to teach in the college of St. Servais in Liege, Belgium. There is no evidence that he was at St. Servais during that year. Available records are not at all satisfactory. They show that he had been at St. Acheul for his first year of philosophy during the school year 1879-80. Since he had taken his vows in 1877, two years of juniorate may be presumed. But three years elapsed between the end of the first year of philosophy in 1880 and the beginning of the second in 1883. A possible explanation may be that he was withdrawn from his studies at the end of the first year of philosophy because of poor health, and sent to prefect or to teach. This may be the real explanation, for his health in the early years was not good, and the Belgian catalogue has him listed as a prefect and teacher of catechism at Liege in 1882-83.

In the meantime, on September 5, 1881 he had been made sub-deacon by Archbishop Van Den Braden de

Reeth, auxiliary archbishop of Mechlin, in the college church of Louvain. This was one year after he had finished his first year of philosophy. He was then twenty-three years old.

It was sometime after this and presumably before 1886 that, according to his own story, he met Don Bosco. The Italian priest was in Lille, negotiating a new foundation. Mr. Crimont was there at the same time, perhaps under medical care, for the Lille doctors had told him he had not long to live. His anemia was too bad. Don Bosco was saying Mass at the Convent of the Cenacle. He was losing his sight, and Mr. Crimont, who was now a subdeacon, assisted him at his Mass. It was after the second that he asked Don Bosco to pray that he might live and be a missionary. The servant of God assured him that he would live and that he would be a missionary in a distant land.

But available records continue to be confusing. The same archbishop is said to have conferred on Mr. Crimont, this time in his private chapel, the order of deacon in August, 1886. It is certain that he was ordained to the priesthood in 1888 at Woodstock, Maryland, and it is almost equally certain that he made his fourth year of theology in Jersey. The question then is, when and where did he make his first year?

August 26, 1888 is the date of his ordination to the priesthood. It was conferred by James Cardinal Gibbons, Archbishop of Baltimore. Father Louis Taelman recalls the day. "I remember going to his room, on the day of his ordination, when he told me something I never forgot. In the fullness of his happiness, he said to me: 'I am as much a priest today as the Pope.' " Of the 18 men ordained with him that day, only one lived to celebrate his golden jubilee, Bishop Joseph A. Murphy, S.J., the then vicar apostolic of Belize, British Honduras.

When in 1889 Father Crimont had finished his fourth year of theology, in Jersey acording to the Turin catalogue, he returned to America and the mission of St. Xavier. He remained at the Mission until

1892, when he left to begin his tertianship at Tronchiennes, Belgium, where Father Eugene Genis was tertian instructor. There is a story current that Father Pasqual Tosi, then superior of the northern Alaska missions, was on the same ship that carried Father Crimont across the Atlantic, and that Father Crimont, then and there on the high seas volunteered for Alaska, on condition that his superiors would grant permission. As for his being at Tronchiennes, there is another ambiguity. It is on the Bishop's word alone that it can be said he made tertianship at Tronchiennes in 1892-93; but he is not listed among the tertians at Tronchiennes for that or any other year.

This brings up a point for consideration; which to trust, the fallibility of province catalogue compilers or the Bishop's taxed memory. He said he made tertianship at Tronchiennes in 1892-93, but is not listed. The Turin catalogue has him at Jersey for his fourth year of thelogy, but the Bishop said he made all of his theology at Woodstock, giving the years 1886-90. It is unfortunate that a confusion in testimony has to be reported, but it is necessary in all fairness to readers of this article. The record is relatively clear after 1893.

After tertianship, Father Crimont returned to St. Xavier mission where, on February 2, 1894, he made his profession of the four vows. Long before the end of that year he was on his way to Alaska. He arrived at St. Michael, a small town facing the Bering Sea, on August 13, 1894.

This year can go down as the year of the Great Irony. When the slender Father Crimont came down the gangplank from a river steamer at Holy Cross, Father Barnum, a former Woodstock classmate, met him with the words, "Go back, Little Crim, you aren't built for this climate." Events proved that he was built for forty-one years of it, if in that forty-one years can be included three intervening years not spent in Alaska. He long outlived his more robust companion. What neither of them knew was that Father Crimont had

reached a destination, for with the exception of three years when, from 1901 to 1904 he was in Spokane, his name was never again dissociated from Alaska.

He remained in Alaska seven years, first at Holy Cross, then at Nulato, once more at Holy Cross, studying the Indian language, attending to the material as well as spiritual needs of the mission charges—for such is the double requirement in an Alaskan missionary—and, at the end, governing the little community at Holy Cross of which he had been named superior.

Brother Carmelo Giordano, who was stationed at Nulato with Father Francis Monroe in the middle and late 90's, tells of his first meeting with Father Crimont, which must have occurred about this time. It adds to an apreciation of Brother's expressive faculty to know that he has the body of a tree trunk and the eyes of an amused mystic. Father Crimont was "just like a scholastic, lively as a flea." He remembers too that the young priest took his turn at cooking the pot of beans that was regular winter fare, having sometimes to take a chopper to the frozen bean preparation.

The dates and designations of a province catalogue are at best like plain tombstones over something that was once very much alive. The Latin abbreviation *Miss. Excurr.* is particularly so. A *Miss. Excurr.* in northern Alaska between the years 1894 and 1901 had an assignment that covered a lot of territory, at all seasons, in every kind of weather, on foot or by means of whatever transportation was available, against hazards to life and limb that only a northland provides. Alaska in those days did not have the network of mission stations it has now; so a missionary had to range, breaking trail if need be, in order that an Indian or Eskimo days away and in any direction from the mission might not die without the grace of the last sacraments.

It may have been at this time that the following incident occurred. Father Crimont was coming back by dog-team from Pimute which is about 40 miles from

Holy Cross. About two miles from Holy Cross, he caught up with two boys from the mission who had taken mail out to an old woodsman. It was a cold day and the boys were almost frozen. Father Crimont made them take his team for the rest of the way in, and set out on foot to follow them. In a short time he too was affected by the weather. He tried to fight off the sleepiness that had come over him, tried to stay on his feet. Meanwhile, the boys had reached the mission and told their story. A brother whose identity is not disclosed immediately took the team, retraced its tracks, and found the priest freezing in the snow.

The excursive existence was interrupted for Father Crimont when he was called back to the States in 1901 to Gonzaga College in Spokane. He was named vice president on October 10, 1901, and on January 27, 1903, assumed the full rectorship. Even so, his formal association with Gonzaga was to be brief. The Holy See had heard of him. On March 28, 1904, he was appointed Prefect Apostolic of Alaska, and with as much dispatch as possible returned to Alaska and took up residence in Juneau.

If anything, his activities were increased rather than abated, for Juneau was a point of departure. He had later his episcopal visitations to make to the towns and villages of southern Alaska as well as to the missions north of the 64th parallel or west and southwest to the Bering Sea. And he began that succession of trips to the States where, besides collecting money for the everlasting needs of the missions, he made America conscious of Alaska as something more than a land to exploit. He created the premises, all unknown to himself, for that conclusion of his identity with Alaska at which the Catholic world would finally arrive.

On December 16, 1916, the prefecture of Alaska was raised to a vicariate, and Father Crimont was named the first Vicar Apostolic. He was consecrated titular Bishop of Ammaedera in the Cathedral of St. James in Seattle on July 25, 1917. Archbishop Alexander

Christie of Portland, Ore., assisted by Bishop Edward J. O'Dea of Seattle and Bishop Augustine Schinner of Spokane, performed the ceremony of consecration.

This was the overall picture of Northern Alaska in 1917. There were nine locations more or less permanent, Pilot Station and Shelton, for example, being with a resident priest one year and without one the next. These centers were served by thirteen priests and ten brothers. Holy Cross had the largest complement, two priests and five brothers. These were Fathers John L. Lucchesi and Crispin Rossi, and Brothers Thomas Callahan, John Hess, John Horwedel, Bartholomew Marchisio, and Jeremiah McSweeney. Father Francis Monroe and Brother Peter Wilhalm were at Fairbanks. Down the river at Tanana was Father Julius Jette. Nome had two priests and one brother, Fathers Hubert Post and Joseph M. Treca and Brother Andomar Demars; but Akulurak was the biggest settlement after Holy Cross, with Fathers Philip I. Delon and Aloysius Robaut, and Brothers Alfred Murphy and James Twohig. Two priests, Fathers John B. Sifton and Joseph A. Chapdelaine, were at St. Michael while at Nulato were a priest and a brother, Father Joseph Perron and Brother Bartholomew Chiaudano. At Shelton and Pilot Station were, respectively Fathers Bellarmine LaFortune and Anthony Keys.

Before the Bishop's death twenty-eight years later, Fairbanks had outgrown its missionary status and was a full-fledged parish; and Tanana, Shelton, and Pilot Station no longer sustained a resident missionary but were served from other stations. There were seven of these which in 1917 had been pretty much unexplored territory: Bethel, Diomede Island, Hooper Bay, King Island, Kotzebue, Mountain Village, and Nelson Island. And the names of mission outposts, attended to alternately from one or another of these established residences, are a typesetter's dread but the Jesuit mission arm's glory: Fish Village, Alaranak, Kalskag, Aniak, Napamute, Crooked Creek, McGrath, Capell, Teller, Kashunak, Keyaluvik, Kiana, Noorvik, Tak-

chak, Chukaitulik, Marshall, Nigtnuit, Kaltag, Koyukuk, Ruby, Pimute, Shagaluk, Hologochakat, Chaniliak, Stebbens, Hamilton, Kotlik. There were eighteen priests, eight brothers, one scholastic.

No one would attribute this growth wholly to Bishop Crimont. Yet, so many things went into it that it is difficult to allot credit fairly. For one thing, there is the incalculable grace of vocation for the missions whose promptings sent fresh candidates into the field every year. There were the efforts of individuals to collect funds for respective missions and the missionary fund in general. And there were, not least, the difficult and often thankless accomplishments of the missionary superiors.

For the record, and by order of their official appointments, these were Father John B. Sifton (Sept. 6, 1913), Father Philip I. Delon (Sept. 15, 1923). His tragic death in a plane crash occurred at Kotzebue on October 12, 1930. On the 13th, Father John L. Lucchesi, who had been superior prior to Father Sifton's accession in 1913, was named vice-superior. He held this post until 1931 when, on January 6, Father Francis P. Menager was appointed. After him were Father Sifton (July 26, 1933), Father Joseph E. McElmeel (November 25, 1937), Father Paul C. Deschout (March 28, 1944).

However, much credit does go to Bishop Crimont, more than can be estimated. He was, first of all, the spiritual shepherd of a flock for each least one of which he was somehow responsible. Their cares were his burdens. There may be more than a sign of his self-denial in the fact he never took a sleeper on a train when he was off on his begging tours. He was, last of all, the voice of his flock to a world otherwise deaf to them and indifferent.

There remained two outstanding events in his life before the curtain would fall; the consecration of his first Coadjutor, and the celebration of the silver jubilee of his own episcopal consecration.

The consecration of Most Reverend Walter J. Fitz-

gerald, former provincial of the Oregon province, as Coadjutor Bishop of Alaska, took place in St. Aloysius church, Spokane, on the feast of St. Matthias, February 24, 1939. Bishop Crimont was the consecrator, assisted by Bishop Charles D. White of Spokane and Bishop Robert J. Armstrong of Sacramento. It was an event of significance, in two ways. It meant that the work of the Church in Alaska had borne fruit and that the Church recognized the need for another bishop. It meant that the senior bishop would soon depart.

But not yet. He celebrated his twenty-five years in the American hierarchy on July 29, 1942, in the same cathedral where, twenty-five years previously, he had heard the words, "Receive the Holy Ghost." The guest of Bishop Gerald Shaughnessy, S.M., of Seattle, he was surrounded by as many old friends as could come and by countless others who were drawn to see the shy little man over whom so much was being made. Members of the hierarchy were present from all parts of the country: Archbishop Francis J. Spellman from New York, Bishop C. F. Byrne from Galveston, Texas, Bishops Bernard Sheil and William D. O'Brien from Chicago, Bishop Duane G. Hunt from Salt Lake City, Bishop Robert J. Armstrong from Sacramento, California. From Oregon came Archbishop Edward D. Howard, Portland, and Bishop Joseph F. McGrath, Baker; from Montana were Bishops William Condon, Great Falls, and James M. Gilmore, Helena. Bishop Walter J. Fitzgerald came down from Fairbanks, Alaska, and representing Canada were Bishop Martin M. Johnson from Nelson, B. C., and Bishop John C. Cody, from Victoria. Representatives of all the major religious orders were present, of congregations of both men and women. It would not be wise to try to exhaust the roll call, for fear of leaving someone out.

Bishop Crimont was singularly moved by it all, and tired afterwards. He retired to the room always reserved for him at St. Joseph's, the Jesuit church on Capitol Hill. He rested. Then, and no record of it is needed to make this statement, he resumed his

daily order. He saw friends—to the men of St. Vincent de Paul of St. Joseph's; "You are doing a work of God;" to a nun whom he had known as a girl, "We can never sufficiently thank God for our vocations;" to a young Jesuit on his way to tertianship, "Have a good time, spiritually!"—caught up on his mail, made ready for an extended trip across the continent. He was back in Juneau on March 5, 1943.

There is not much more to tell. His duties were lighter now, and perhaps he made concessions to the spring in 1945, and to himself, with an occasional little cat nap in the sun. Octogenarians have privileges, and he was eighty-seven years old. The Easter services were hard on him, and as Pentecost approached, he was so weak that alarm for him was instant and spontaneous. He was anointed. He died on the afternoon of Pentecost Sunday, May 20.

Bishop Fitzgerald was in Seattle when the news came; he flew to Juneau in time to sing a Solemn Pontifical Mass for the soul that was universally mourned. By order of the Governor of Alaska, flags were at half mast for three days the length and sweep of that vast area. The earthly remains of Bishop Crimont were laid to rest under the shadow of the Shrine of the Little Flower on Shrine Island, some twenty-two miles above Juneau.

Physically, the Bishop was a small man, and this, with the fact that he was cast in a slight frame, gave an impression of fragility. His classmates at Woodstock called him Little Crim. The Crow Indians at St. Xavier, with native insight, showed more imagination and greater discrimination when they named him Little Body. By his friends he is still referred to as little Bishop Crimont. This outward look of frailty was in such striking contrast to the strength and force of his character that it was adverted to with amazement, and remembered. When he consecrated Bishop Walter J. Fitzgerald in 1939, he was eighty-one years old, and he looked so little and lost in his heavy pontificals that many observers wondered with some trepi-

dation whether the ordeal would be too much for him. Then his voice rose in the Gloria, clear and ringing, filling the church with its resonance. It had lost nothing of timber or of strength when, two hours later, he sang the postcommunion oration.

His carriage was always erect and his head held not high but with assurance. He spoke in a voice that was penetrating and on a pitch above the ordinary, as those afflicted with deafness sometimes do. He did not, when he spoke, use his hands to aid him, in the exaggerated manner attributed to the French. But when he was seated, his hands somehow drew attention to themselves, whether tight on the arms of a chair or before his face, the spread fingers touching. They were delicately and beautifully moulded, and something else, as if the discipline of his own life were somehow reflected in their fine strength.

But carriage, voice, hands were more like footnotes to a text than the text itself. This was his face. His eyes were clear and unflinching over a mouth that in repose was a straight line. Its austere set was accentuated by a determined chin whose willfulness lost nothing by the wasted skin of the jowl. The eyes were revealing of the present, whatever that present happened to be; but the mouth revealed a history which told as clearly as words printed on a page that spirit had long ago won and maintained a triumph over flesh. That this forbidding aspect was not forbidding in fact is proved by the evidence of his host of friends. It was not his rigor he gave them, but his heart proven by rigor. Once given, it was never recalled, as his letters testify.

Any survey of the life of Bishop Crimont which left out mention of his voluminous correspondence would be incomplete. He was a prolific letter writer. It can never be known how many letters he wrote during his life, or to what distant and divergent parts of the earth they went; but it is certain they will never all be collected. Many of them are of too personal a nature to be made public, and all of them are held

precious as testaments of a generous friendship tendered. He spoke sparingly of himself, but had time, when the burden of his letter had been attended to, for little commonplaces and familiar allusions. God and His goodness or His need was always included. In a firm but beautiful old-world script, he wrote as if nothing else mattered but what concerned his correspondent. There was affection in his manner; and there was a sincerity in what he said, whether of counsel or in sympathy or by way of praise, because he wrote with that leisure that betokens unfeigned interest. No least note went without its reply, and it is a fact now become part of the Crimont legend that he cancelled sailings to Alaska on more than one occasion in order to finish his mail. One of his oldest friends in Seattle has described this as a manifestation of his meticulous care for detail. It was a care for which his remaining friends are grateful.

A chapter of his life could be one dealing with his devotion to Soeur Therese of Lisieux, the Little Flower. From the day of her canonization to the end, he was one of her wise admirers and humble suppliants; and it added to his realization of the saint to have known her sisters and to have visited first the home and then the convent where her soul reached a stature and a strength. If only a thief can catch a thief, who is best fitted to perceive a saint? The Shrine of the Little Flower on Shrine Island was the logical outcome of his devotion. It was one of his last prides and it has become his lasting memorial. May he rest in peace.

FATHER RICHARD A. GLEESON

(1861-1945)

The long and fruitful life of Father Richard Gleeson was brought to a close by God's summons on December 23, 1945. With his passing, the California Prov-

ince has lost a zealous and faithful apostle; the Society, a devoted and loyal son.

Father Gleeson was born in Philadelphia, December 24, 1861. He was educated at St. Joseph's College in that city. At the age of sixteen, harkening to the invitation to labor in the Master's vineyard, he journeyed west and, on October 1, 1877, entered the Society at Santa Clara. At the conclusion of his Juniorate studies, in accordance with a not unusual practice of that time, he was assigned to teaching and prefecting for three years, at San Francisco, Santa Clara and Los Gatos respectively. In 1885, he returned to Santa Clara to pursue philosophy. The years 1888-1891 found him again in the classroom, at San Francisco.

In 1891, Father Gleeson began his theological studies at Woodstock. Those four years were for him not only a period of spiritual and intellectual progress, but also a golden opportunity to establish deep and lasting friendships. Those who knew him during those years have ever remembered him with affection and esteem.

Yet, happy though his days as a theologian may have been, they were not without the shadow of the Cross. For, in God's mysterious dispensation, Father Gleeson suffered a serious accident which for a time threatened him with complete paralysis. It was during a baseball game between the philosophers and theologians that the accident occurred. The score was close, and long, lanky Ricardo found himself on first base. The signal was given for the batter to bunt and the runner to steal second. In those days it was customary to slide head first, raising considerable dust so as to cloud the umpire's vision.

The catcher's throw was wild. The second baseman leaped high, caught the ball and came down on Mr. Gleeson's back. The spine was apparently injured, for Ricardo could not get up. Loving hands gently carried him to the infirmary. The doctor was called and ordered him brought immediately to Baltimore for observation.

Weeks passed. Mr. Gleeson was in a cast and pro-

gressing favorably. Then one day rumor had it that Ricardo—still in a cast—was returning to Woodstock on the evening train. At the appointed time, thirty or forty theologians walked down to meet him at the station. The colored driver was told to unhitch the horse from the buggy and to take the animal back to the barn. Ropes were produced and securely tied to the conveyance. After exchanging affectionate greetings with the injured one, the thelogians took the places assigned them and, coolie fashion, brought Richard up the hill to the front entrance. Here another and even a more enthusiastic reception awaited him. It reminded one of a young warrior returning triumphantly from the wars to receive the plaudits of friends and admirers.

This incident is a key to the man's character. He loved his God intensely and, as a consequence, he likewise loved the neighbor intensely. Naturally love begets love.

Father Gleeson was ordained at Woodstock on June 25, 1894, by James Cardinal Gibbons, Archbishop of Baltimore. Upon the conclusion of his fourth year of theology, he was sent to the Missouri Province Tertianship at Florissant, returning in 1896 to his beloved California.

From 1896 to 1899, Father Gleeson was again assigned to teaching and served for one year as Dean at Santa Clara. In 1899, he was called to the first of the many administrative posts he was later to fill in the Society, for in that year he became Pastor of St. Joseph's Church, San José. Here he was much in demand as a preacher and a retreat master. Nor did his manifold duties prevent him from making frequent visits to the sick and the outcast. No one on earth will ever know the extent of Father Gleeson's charity to those in want. Without hesitation he approached his rich friends in his efforts to alleviate the sufferings of the poor. He was God's almoner. And yet he knew full well that bodily sustenance is but the opening wedge which then allows a zealous priest to reveal

to unfortunates the preciousness of spiritual riches.

In 1902, Father Gleeson was called to the Provincial Congregation of the Province of Turin, to which the California Mission was at that time subject, and to the end of his days recalled the happy memories of his first visit to the Eternal City which occurred on that occasion.

From 1905 to 1910, Father Gleeson served as Rector of Santa Clara. During these years, despite the heavy pressure upon his time and energies, he found and took advantage of many opportunities for retreat work, preaching and the administration of the Sacraments, making many of his apostolic journeys on horseback.

During the next four years, our parish at Santa Barbara and the recently founded Loyola College in Los Angeles were the scenes of his labors. His work at Loyola was in every sense that of a pioneer, since, in his capacity of Vice Rector, the responsibility for the erection of the new college was placed largely in his hands.

In 1914, however, with his appointment as Provincial of the Province of California, he was called to undertake yet more arduous tasks. His duties as Provincial were made even more difficult by the fact that his term of office coincided with the trying years of the First World War. In 1915 he travelled to Europe a second time in order to participate in the General Congregation held in that year. 1917 found him making the visitation of the Alaska Missions, a trip which then involved much difficulty and hazard, since it was made at a time when airplane travel was still in its primitive stages and the mission territory a district much less traversed than it is to-day.

In his years as Provincial, Father Gleeson proved himself a Superior who was ever sensitive to the spiritual and material needs of his subjects. A spiritual writer (whose name escapes us) once remarked that superiors should be intimately acquainted with sickness before they are burdened by the care of others. Those long months in a plaster of Paris cast, when

his classmates assisted him to bed at night and aided him to rise in the morning, gave Richard Gleeson a fatherly solicitude and broad tolerance for those in frail health. One of his first acts as Rector of Santa Clara was to write to the superiors of the various houses, asking them to send him their stricken men. He promised to care for them free of charge. "These men," he would reiterate, "bring a special blessing on the house where they dwell."

When the religious persecution began in Mexico, Father Gleeson was Provincial on the Pacific Coast. It was winter, and he was occupied in making the visitation of Jesuit houses and Indian Missions in Montana. One day he entered the room with an open telegram in his hand. It was from the Mexican Provincial asking how many of his men the California Province would take. Let it be remembered that the Rocky Mountain Mission and the California Mission had only recently been elevated to the dignity of a Province. Finances were not in the best shape. Nevertheless Father Richard wired back: "Send us as many as you wish."

A house formerly occupied by the workmen at Los Gatos was quickly made ready for the refugees. Soon they were perfectly at home in new surroundings and studies were continued *de more*. Among the exiles was a young man who afterwards died gallantly for the Faith in Mexico City. His name was Father Miguel Pro.

Father Gleeson had another outlet for his insatiable charity. He used the long hours and days travelling on transcontinental trains to write short, intimate notes to his numerous friends. In these messages the sick and unfortunate were never forgotten; and because of his power to insert naturally a few lines of resignation, recipients were encouraged to submit themselves obediently to the will of God. On such occasions it was not uncommon for him to finish thirty or forty letters a day. Ours were especially gratified

at a Provincial who took time to reply personally to the problems presented to him.

Nevertheless there were some who objected to this. One of Ours went so far as to complain to Very Reverend Father General about the matter. Needless to say, neither the General nor the Provincial became unduly upset over the picayune attitude of one of the brethren; for Ricardo's letters continued to reach his old friends as usual.

We mention this incident as indicative of the Master's deep love for Father Gleeson. Daily and from unexpected sources, crosses came to him. At times they took the form of reprimands; then again they reached him in the form of humorous allusions to his habit of attending funerals throughout the city. Yet, no matter what the disguise, Richard Gleeson recognized them for what they were in reality—splinters from the Savior's Cross—and smilingly accepted them. His meditation in leaflet form "My Crucifix," has the Ignatian touch, since it brings out the signal honor bestowed on a soul permitted to share in Christ's sufferings.

After his term as Provincial was ended in 1918, Father Gleeson was assigned to San Francisco, and there he remained until his demise. The task given him was burdensome in the extreme. Superiors asked him to assume the responsibility for the enormous debt on the University. It was fast approaching a million dollars. Something had to be done at once.

With characteristic enthusiasm he gave himself to the work. There were card parities and bazaars conducted on an unprecedented scale. There were appeals to both rich and poor. During these hectic happenings, Father Gleeson never lost sight of spiritual values. There were appeals to the various communities and there were particularly novenas to St. Joseph. At this critical period, Ricardo was obliged to make a trip East. He made it a point to visit Brother André, C.S.C., at St. Joseph's Oratory in Montreal. This saintly soul assured Father Gleeson that St. Joseph would answer

his prayers and desires. And so it came to pass.

But not all at once did these financial burdens disappear. It required years of arduous and untiring effort to accomplish the feat. For the last thirty years of his life Richard Gleeson devoted himself to this prosaic, yet necessary task. How well he succeeded may be judged from the valuable land purchased by the University and from the new buildings erected theron. Money for the "Richard A. Gleeson Memorial Library" was quickly raised by his numerous friends. When construction materials are available, this new unit will not only add much to San Francisco University, but will remind students and parents alike of a noble and generous soul who aided greatly the University's steady progress.

In 1926, Father Gleeson was chosen to accompany a group from San Francisco who were journeying to Rome as members of the "Aloysian Pilgrimage" which was held in that year. One incident, which occurred at this time during an audience with Pope Pius XI, made a deep impression upon Father Gleeson. As the Pontiff made the rounds of the various groups of pilgrims, he would pause and address a few remarks to each of the various nationalties represented. But, when the Mexican delegation was presented, he greeted them reverently with the words, *"Salvete flores martyrum."* As the storm of religious persecution was then raging furiously in that unhappy country, the Holy Father's words seemed most appropriate.

In 1938, Father Gleeson, then the oldest living alumnus of St. Joseph's College, returned to Philadelphia to be the guest of honor of his *alma mater* on the occasion of the celebration of the diamond jubilee of his graduation.

For the past few years, Father Gleeson's health had been steadily declining, but, although physically weak, his mind remained clear and vigorous until the end. He looked forward to Heaven and to his meeting with the Lord he had served so faithfully. For, besides his almost inexhaustible charity to the neighbor, Father

Gleeson was conspicuous for his deep attachment to Christ, our Divine Commander. It came out in many ways—in giving retreats, in his manner of reciting the office, and in celebrating Holy Mass. The night before he died, Richard's mind was cloudy. He sat up in bed. "My cassock," he called, "my cassock! I must read Mass once more before I die." It reminds one of dear old Cyrano in that scene before he drops dead.

His devotion to our Blessed Lady reminded you of a child's utter trust in his mother. One who had known him intimately throughout the years writes as follows:

> In the last annual retreat we made together, he returned again and again to our Immaculate Queen as the fountain of all graces. "Even in the Old Testament," he remarked, "Son and Mother are not separated. Consequently, our sentiments must be those of the Psalmist: 'O Lord, for I am Thy servant, I am Thy servant and the son of Thy handmaid." "And as for St. Joseph, full many a leaflet did Father Gleeson have printed in praise of the humble Carpenter of Nazareth . . . . In our last meeting we frequently talked of the other world. It is the age-old yearning of wayfarers for journey's end, and the delights prepared for us at the Master's Inn when the hardships of the road are over. He was particularly interested in meeting old friends in the Society; for Richard Gleeson loved the Company as few have ever loved it.

A stroke of paralysis suffered on December 11 had left one side paralyzed and had impeded his speech. He was anointed again on that day, and gradually recovered to the extent of being able now and then to say a few words. In the late afternoon of December 23, however, he took a turn for the worse. In the evening, the Community assembled in Father's room and in the corridor to recite the Rosary and the prayers for the dying. Each priest imparted individually the last absolution for the dying. To his great joy, Father Provincial and Father Foote were present. The end came between 11:35 and 11:40, so quietly that it is not possible to state the exact minute. Had he lived until midnight, he would have been eighty-four years of age.

Despite an unusually heavy and sustained rain storm, the attendance at the funeral Mass was impressive. Eight Monsignori and one hundred priests filled the sanctuary and overflowed into the first pews of the church. The religious and the people who were present nearly filled the central portion of the body of the church. Father O'Sullivan sang the Mass, Father William Dunne was deacon and Father Malaise was sub-deacon. In accordance with our custom, no eulogy was preached. With that attendance in such weather, one of the Monsignori said, none was needed. May he rest in peace.

VARIA

GENERAL CONGREGATION

On Sept. 6, the 29th General Congregation of the Society was convened at the Curia in Rome. After the necessary preliminary business was completed, the day for the election of the new Father General was set for Sunday, Sept. 15. The Fathers of the Congregation met that morning for the prescribed meditation that was followed by Mass said by Reverend Father Vicar General, Father De Boynes, at which all the Fathers received Holy Communion.

The votes of the electors named Father John Baptist Janssens, Provincial of Northern Belgium, to the post. Reports have stressed the unanimity of the electors' choice. Within a few days, Father Janssens, now the 27th General of the Society, presented himself and the Fathers of the Congregation to the Pope in a special audience. On this occasion, the Holy Father made the address which is found elsewhere in this issue.

Anticipating a more complete account of Father General's life and work, we offer these facts in outline.

FATHER JOHN BAPTIST JANSSENS, S.J.

Born, Dec. 27, 1889.

Entered the Society at Trouchiennes, Sept. 23, 1907.

Studied Philosophy at Louvain, 1909-1911.

Studied civil law at Louvain, 1911-1914.

Theology at Brussels, 1914-1915.

Taught at Antwerp, 1915-1917.

Completed theology at Louvain, 1917-1920.

Tertian and Socius to the Master of Novices at Tronchienes, 1920-1921.

Biennium in Canon Law at the Gregorian University, 1921-1923.

Taught Canon Law at Louvain, 1923-1933.

Solemn Profession, Feb. 2, 1924.

Rector of Louvain, Aug. 17, 1929.

Instructor of Tertians at Tonchiennes, 1935-1938.
Provincial of Northern Belgium, May 13, 1938.
Elected 27th General of the Society, Sept. 15, 1946.

Within a fortnight of the election of Father General, the Congregation completed the work of electing the Fathers Assistant. They are as follows: for the Italian Assistancy, Father Alphonso Martin, retained in office; for the German Assistancy, Father Peter van Gestel of the Netherlands Province, Rector of the theologate at Maastricht, who was imprisoned at Dachau during the war; for the French Assistancy, Fr. Bernard de Gorostarzu, Provincial of the Toulouse Province; for the Spanish Assistancy, Father Severian Azcona, retained in office; for the English Assistancy, Father John Hannon of the Irish Province, who has been Apostolic Visitor of the Irish Christian Brothers since 1938; for the American Assistancy, Father Vincent A. McCormick of the New York Province, who has been Professor and Rector at Woodstock College, Rector of the Gregorian University and recently Revisor General of the Society at the Curia; for the Slavic Assistancy, Father Anthony Preseren, retained in office; and for the Latin American Assistancy, Father Thomas Travi, Provincial of the Province of Argentina.

AMERICAN ASSISTANCY

"America".—When normal mail connections were established with Italy, the Editors of *America* sent sets of copies to the Pope. In response to this gift, this three-page, handwritten reply was received from His Holiness:

To Our Beloved Son
JOHN LaFARGE, S.J.
Editor-in-Chief of the Catholic review AMERICA

THE ACT OF FILIAL OBEISANCE which you, beloved son, have wished to offer to Us in your own name,

and that of the staff of the Catholic review, AMERICA, of which you are the zealous director, has brought great comfort to Our paternal heart. Our joy is increased by the knowledge that this spirit of obedience has been constantly guiding the policy of your review in analyzing in a careful and scholarly manner the complex issues of the day, and pointing to the solution offered for them by the principles of Christian philosophy.

DURING THIS TRAGIC PERIOD of world history, in which an ever wise and loving Providence has cast Our pontificate, We have used more than one occasion to call the attention of statesmen and leaders in the social and economic field to the cankers that weaken the body politic in its national and international life. A State Absolutism that recognizes no superior law obliging in consicience and imposing even on the State respect for every person's natural rights; an exaggerated nationalism that would close its eyes to the unity of the human family, and the moral necessity of man's social development reaching its perfection in a world-family comprising all free and sovereign peoples; racial injustices that often brand the guilty with a sin akin to fratricide; economic selfishness, whether national or individual, that makes it impossible for an honest, faithful workingman to provide a decent home for his family, to fill that home with the joy and laughter of children growing up and being educated in healthy surroundings, and to ensure his family's future against the more burdensome effects of hard times, sickness, and old age; these are some of the false principles and evil practices which disrupt harmony within a nation and shatter a weary world's hope for peace. We have denounced them, as did Our predecessors before Us. The Catholic press will bring Our teaching into the home, into the circles of labor and management, and to the knowledge of those who write and execute the laws of the land, and We are pleased to observe that your review has been attaining no little success in this noble apostolic mission.

SOME PROBLEMS pressing for solution today, especially in the social and economic sphere, are delicate ones, indeed; they cannot be solved precipitately. But the good of society demands that they be faced with candor, be discussed frankly though with moderation and charity, and the solution which is dictated by right reason and Christian principles be accepted with resolute courage.

A CATHOLIC REVIEW carries a grave responsibility to God and His Church. Its judgment on moral questions, whether they arise in conduct or in the written or spoken word, will be received, and rightly, as a sure and safe guide. It is hailed as a herald of truth, and it will present truths with prudence and reserve, it is true, but always in perfect focus. As a token of Our most interested prayer to the Holy Spirit that His divine wisdom and love may ever be your light and strength and consolation in this arduous and extremely important work for Church and State, and as a pledge of God's choicest blessings on you personally, with deep affection We impart to you, beloved son, and to each member of your staff the Apostolic Benediction.

From the Vatican
The Feast of St. Robert Bellarmine,
May 13, 1946

PIUS PP XII

I. S. O.—The third National Convention of the I. S. O. was held in Chicago from September 3 to 6. The delegates lived at the Morrison Hotel, and morning and afternoon sessions of the Convention were held in the rooms of Loyola University Downtown School, while evening meetings were held at the hotel.

The following letter from Reverend Father Vicar General is reprinted from the program of the Convention:

To Reverend Daniel A. Lord, S.J., National Director, Institute of Social Order, Saint Louis, Missouri.

The third general convention of the Institute of Social Order affords me a very suitable occasion, of which I gladly avail myself, to thank Your Reverence, and through you, the Executive and other Commitees, the members and associates, who have labored so well and so fruitfully to achieve the objectives of the Institute. And while I thank those actually engaged in the work I also wish to thank those of Ours still in their studies who earnestly prepare themselves for the day when they too can take active part on this apostolate, which the last General Congregation declared to be one of the "urgentiora huis temporis ministeria."

The trend of world events since the inception of the

ISO clearly indicates how necessary was its foundation and your achievements thus far, which speak for themselves, show how well you have responded to the hopes entertained in regard to the Institute by our late Father General when he authorized its establishment.

Much indeed has been done, much more, ever so much more, remains to be done, and that it may be well done, the wholehearted cooperation of all is absolutely necessary.

To secure this the more readily, the nature and intent of the ISO must not be misunderstood. There is still reluctance on the part of some to cooperate, based on the ill-founded fear that if they do, they may be forced to surrender the direction of the particular activity of which they are in charge. In this they are mistaken. The ISO does not aim to supplant anyone or to take over anything. It is essentially a service organization whose sole purpose is to assist those engaged in our various ministeria in carrying out more perfectly the injunctions of the last General Congregation in as much as they pertain to any given activity. If indeed the conduct of certain of our organizations has not been what it should have been, or if the more efficient means of realizing objectives have not been utilized, or if the worth and importance of the social apostolate has not been appreciated to the full, then indeed suggestions how to improve the situation are in order and should be welcomed, nor ought anyone regard as an intrusion what is intended to be and really is merely a help.

It is a matter of particular gratification to me that The Queen's Work and the Institute of Social Order have, largely through Your Reverence's initiative, at last secured suitable headquarters. Here will indeed be the arsenal of the Social Apostolate for the Assistancy; here will be an information center prepared to supply data as requested; here the experience of the many will be made available to all and thus time and effort will be saved; here will be a depository of literature bearing on the objectives of this apostolate; here a group of men with pen and tongue will go to the workmen and to every man, as we have been enjoined to do; here will be a training school where procedure may be learned expeditiously; here will be the coordinating agency whence as from a nerve center, the whole movement will be guided, stimulated and energized.

Most earnestly, therefore, because of the very con-

ditions of the times, do I exhort all to devote their best efforts, always under the direction of obedience, to the promotion of the Institute of Social Order. I recommend to each one's careful study the entire text of the 29th decree of the last General Congregation "De Ministeriis" which Father Matthew Germing, with praiseworthy zeal, has translated into English. The full significance, the full content of these decrees must still be made a matter of greater awareness.

On you, dear Father Lord, and on your work, on all your associates, on those who collaborate more immediately with you and on those who will ally themselves with you in the future I pray heaven's most abundant blessing.

I commend myself to your holy Sacrifices and prayers.

Your Reverence's servant in Christ,
N. de Boynes, S.J.

Rome, July 15, 1946.

General Congregation.—The Fathers who were delegates to the Congregation from the Provinces of the American Assistancy with the Provincials of each Province are as follows:

California: Father Joseph J. King, Provincial.
Father William E. Donnelly, Professor of Moral Theology, Alma College.
Father Joseph D. O'Brien, Professor of Canon Law, Alma College.

Chicago: Father Leo D. Sullivan, Provincial.
Father Albert H. Poetker, Executive Dean and former Rector, University of Detroit.
Father Thomas J. Donelly, former Rector of West Baden College and John Carroll University.

Maryland: Father Vincent L. Keelan, Provincial.
Father Wilfrid Parsons, Professor of Political Philosophy at Catholic University, former editor of *America*.
Father Charles G. Herzog, Retreat master, former professor at Woodstock College.

Missouri: Father Joseph P. Zuercher, Provincial.
Father Peter Brooks, Rector of Marquette Univer-

sity, former Provincial and Rector of Campion H. S., Prairie du Chien.

Father Herbert C. Noonan, Professor of philosophy, Creighton University, former Rector of St. Ignatius H. S., Chicago.

New England: Father John J. McEleney, Provincial.

Father James M. Kilroy, Spiritual Father, Boston College, former Provincial.

Father John C. Ford, Professor of Moral Theology, Gregorian University.

New Orleans: Father Harry L. Crane, Provincial.

Father John W. Hynes, Retreat Master, Convent, La., former Rector of Loyola University.

Father Joseph M. Walsh, Pastor of St. Joseph's Church, El Paso, Texas, former Provincial.

New York: Father Francis A. McQuade, Provincial

Father Vincent A. McCormick, Revisor General, former Rector of Woodstock College and Gregorian University.

Father Edward C. Phillips, Procurator of the Province, former Provincial.

Oregon: Father Leo J. Robinson, Provincial

Father William G. Elliot, Rector of Mt. St. Michael's, former Provincial.

Father Leo Martin, Tertian Instructor, former Rector of Mt. St. Michael's.

Missions.—American Jesuits to the number of 107 departed for mission posts all over the world during the summer and fall of this year. It was not only a record-breaking number but a very appropriate tribute to the three Jesuit Martyrs whose 300th anniversary is being celebrated this year. It is fitting, too, that 17 of them should go to the Indian missions in the United States to continue the work which the Martyrs began, the conversion of the Indians.

New mission territories were added this year to those already staffed by American Jesuits. A previous issue told of the assignment of the Mission of Trin-

comalie, Ceylon, to the New Orleans Province, and of the appointment of an American Superior and Apostolic Administrator for the Marshall and Caroline Islands in the person of Father Vincent J. Kennally of the New England Province. The work of the Fathers of the Missouri Province in British Honduras has been enlarged by the addition of the Department of Yoro in Spanish Honduras with a population of 78,000 souls.

To the Philippines went the largest number, 43 in all. This includes only those who sailed from June to October of this year. From Oct. 1945 to Oct. 1946 a total of 60 Jesuits of the New York and Maryland Provinces left for the Philippines.

Seven priests of the New England Province went to the Jamaica Mission and three priests and two scholastics sailed for Baghdad. Five priests, one scholastic and one brother of the Missouri Province were assigned to the work in Honduras. One priest, four scholastics and one brother of the California Province are on their way to China. The Patna Mission of the Chicago Province will be augmented by the arrival of two priests and five scholastics.

A departure ceremony for four priests, two scholastics and one brother going to the Mission of Trincomalie on the island of Ceylon was the first since the New Orleans Province assumed this responsibility.

Father Charles Robinson of the Missouri Province is back in Tokyo. Before the war he was a professor in the Catholic University there. As a naval chaplain, he was detached from the battleship *Missouri* to act as interpreter with the first force that went ashore to liberate Allied prisoners of war. After his return to America, he had hardly finished his terminal leave before he was off again for Japan, this time as a missionary.

Father Edwin McManus of the New York Province, a former Philippines missionary and more recently an Army chaplain, is now in the Marshall and Caroline Islands, working with Father Kennally.

Alaska.—Bishop Walter J. Fitzgerald, Vicar Apostolic of Alaska, announced that two parochial schools were to be opened this fall in Fairbanks and Ketchikan. There are five mission schools for Indian and Eskimo children in Alaska, but the only parochial school, up to now, has been at Juneau.

Missouri Province.—Work has been begun on two buildings of St. Louis University's program of expansion. A student residence hall to accommodate more than 500 students is already under way. Razing operations have begun on the site of the proposed addition to the medical school. A four-story building, it will cost close to one million dollars and will contain an auditorium that will seat 1200 students.

Further expansion of the University's facilities was highlighted by the acquisition of the Parks Air College, a nationally known aviation engineering school. The founder and president of the school, Oliver L. Parks, transferred his shares, amounting to more than 40%, to the University as a personal gift. The other outstanding shares were purchased to enable the University to obtain complete control. Mr. Parks will remain with the college as its dean, serving without pay.

The school plant consists of 22 buildings, located on 113 acres of campus and airport grounds near East St. Louis, Ill. These include workshops, classrooms, laboratories and dormitories, to give the school, now in its 20th year, an advanced position in the field of aviation engineering.

Beginning this October, the Sodality Central Office and the Institute of Social Order plan to sponsor jointly three-day institutes on social problems in 90 cities in the United States and Canada during the coming year.

The second annual Institute of Social Work in the Missions was held this summer from July 8 to Aug. 2. The courses in this four-week session are designed for those interested in learning now to raise the economic

level of mission people by the use of modern sociological techniques.

Patna.—Bishop Bernard Sullivan, S.J., resigned as Bishop of Patna and has been appointed to the titular see of Alicarnasso. He was consecrated Bishop of Patna on March 17, 1929. Ill-health forced the retirement of the Bishop and he will remain in the United States.

New England Province.—Two of the high schools of the Province are engaged in plans for new buildings. At Fairfield Prep, Bridgeport, Conn., a new Freshman-Sophomore building is to be built as soon as materials are available. It is the first of a proposed group of buildings, including four dormitories to accommodate from four to five hundred resident students. Constantly increasing enrollment makes it necessary that the classroom building be ready not later than Sept. 1947.

Up in Portland, Maine, the old Cheverus High School is being rapidly demolished to make way for the new. Before the Society was invited by the present Bishop to teach in the school in 1942, the building had undergone several changes in purpose and name in its 60 year history. New quarters have been established in what was St. Aloysius parish school, renovated for high school purposes.

From Other Countries.—

LATIN AMERICAN ASSISTANCY

In Mexico City, from April 26 to May 7, a convention was held for the purpose of increasing the effectiveness of publications, reviews, publishing houses and book stores which are directed or in any way under the influence of Ours in Latin America. This was the first of its kind to take place in the Assistancy. Each

Province and Vice-Province was invited to send a representative. Present at the convention were Fathers Alvarez (Colombia), Amigo (Cuba), Barnola (Venezuela), Buron (Bolivia), Iriarte (Central America), Quiles (Argentina), and Romero (Mexico).

The Archbishop of Mexico gave his blessing to the enterprise and Very Reverend Father Norbert de Boynes cabled that he was offering fifty Masses for its success.

The principal items discussed by the convention were: 1) closer cooperation among the various publication offices of each Province and Vice-Province, and the exchange of publication rights; 2) the problem of neutralizing Protestant propaganda; and 3) the formation of a common editorial policy regarding the principal truths to be disseminated and the principal errors to be combated in the Assistancy.

All the members of the Mexican Province who could come were invited to attend the last meeting of the convention, and after listening to its findings to offer suggestions.

Argentina.—Father Phillip Lerida will visit the meteorological observatory maintained by the Argentine government in the South Orkney Islands as a chaplain for the meteorologists and their assistants, nine in number. Upon his arrival, he will say the first Mass to be celebrated on the lands of the Antartic Circle, and will plant a cross bearing this inscription: "His kingdom will extend to the ends of the earth." He will also see to the building of a little chapel in which will be placed a statue of Our Lady of Lujan, the protectress of Argentina. The Cross and the statue have been blessed by Cardinal Copello, Archbishop of Buenos Aires.

Bolivia.—Father Francis Cerra recently completed his 89th year and the 54th as a priest. Since he has been Military Vicar, he received military honors from the army. The Senate awarded him 10,000 pesos, and

the authorities of the city of Sucre, where he is stationed at present, declared him "illustrious and beloved son." Previously the President of the Republic had decorated him with the medal known as the "Condor of the Andes."

Brazil.—Father Serafin Leite, a member of the Brazilian Academy of Letters, has completed the sixth and final volume of his large work on the history of the Society in Brazil.

Paraguay.—Blessed Roch Gonzales received national homage on the occasion of the dedication of a new statue in his honor. The sponsors were the President and his wife. A large representation of the Army and the military academy were present.

Peru.—Father Ignatius Garcia Martin, S.J., has been appointed Superior of the Prefecture Apostolic of St. Francis Xavier in Peru.

FRENCH ASSISTANCY

Champaigne.—Last year some of our scholastics spent the summer in a rather unusual way. During the months of August and September, ten scholastics were allowed to work in lay clothes on the docks of LeHavre. In this way they were able to counteract the influence of the militant Communists on the students working around the harbor during their vacations. Two other scholastics worked for a month in an iron foundry at Rive de Gier, Loire.

It was a Jesuit, Father Gabriel Ranson of this Province, who thought of the plan to carry the statue of Our Lady of Boulogne on a wagon through all of France, instead of having the people make pilgrimages to this shrine. The effect is that a short mission is preached in each of the towns and villages where a stop is made. To satisfy so many demands, Father

Ranson had three other copies of the statue made, so that there were four tours of France by different routes. All religious orders offered preachers for this work.

France.—Fathers du Rivau and Heckel of this Province have started a periodical for Frenchmen giving translations of documents and articles about spiritual, intellectual and social movements in Germany, and another for Germans giving corresponding documents about France. Three German Jesuits, stationed in Berlin, Vienna and Bonn, help in this work.

Father Robert Jacquinot de Besanges of the Province of France died in Berlin in September at the age of 68. Stationed in China at the outbreak of the Sino-Japanese War, he organized relief work for the civilian victims. He is best known for having gained recognition for the neutral zone he caused to be set up in the old Chinese section of Shanghai. It came to be known as the Jacquinot Zone.

Shortly after the outbreak of World War II, he returned to France to direct relief activities for refugees and other homeless people. Later he was named head of a Vatican Relief Mission and in this capacity visited the United States and Canada. The loss of an arm which had become infected did not hinder his career as a missionary or relief organizer.

The Requiem Mass in Berlin was attended by Cardinal von Preysing, Archbishop of Berlin; Bishop Aloysius J. Muench of Fargo, Apostolic Visitor to Germany; representatives of the American, French, British and other Allied authorities in Berlin, and military chaplains from many nations. Final absolution was given by Cardinal von Preysing.

Lyons.—Father Peter Chaillet of the Province of Lyons started, during the occupation of France by Germany, the famous underground paper, *Temoinage Chretien,* which gave facts about German persecution of Catholics, Jews and others. The newspaper is still

published as an ordinary Paris weekly and is widely read.

Jesuit in Russia.—Father Charles Bourgeois of the Province of France spent a fortnight in Leningrad in Sepember, 1945, and was attached to the embassy church of Saint Louis-des-Francais in Moscow from May, 1945, until Holy Week of this year. He says he left the Soviet Union "as a consequence of general administrative measures;" but, he goes on, he was given plenty of time for preparations. "I left with a deep gratitude for the Russian people, who have managed to preserve a great Christian spirit in the details of their everyday life and who have shown admirable patience."

A priest of the Byzantine Rite, he was in Estonia when the war broke out. During the first Soviet occupation of that country, in 1940-1941, he was obliged to earn his living as a farm worker. The Gestapo left him alone for a year after the German invasion, but arrested him in June, 1942. After a spell in prison, he was sent to a forced labor camp. At the end of 1944, he says:

> "We were liberated by the Russians. I presented myself to the Soviet militia, and was given a friendly welcome. I was obliged to apply to the French Embassy in Moscow for papers, and I was given permission to visit Tartu and Esna. (These are cities in Estonia where Father Bourgeois worked as a missionary before the war.) I wrote to our Embassy, and immediately received a passport and an invitation to come to Moscow. After four months filled with red tape, I was able to visit the Russian capital. I was able to do pastoral work at the Church of Saint Louis-des-Francais, where I was deeply impressed by the faith and the devotion of the parishioners. I said Mass every morning in the church and every Sunday preached sermons in French and Russian."

American Jesuit Books

Colonial North America. *By John Francis Bannon, S.J.* (Missouri Province). St. Louis University Press.

This book is a short history of the European occupation of the North American continent from the time of Columbus' arrival to the end of the American revolution. Its method is described by the author in these words of the preface: "Events and institutions, personages and developments are indicated rather than discussed at length. The work seeks to carry what might be considered the thread of the classroom lecture. It is first, last, and foremost, a classroom aid and a study guide."

The text which flows from Father Bannon's skillful pen, though compact, is clear, interesting and eminently teachable. Each of the thirty-five chapters is a succinct and balanced development of the assigned topic within the limits of four or five pages. To each is appended a list of readings from the standard studies, useful alike to teacher and students.

Father Bannon, by devoting a more equitable proportion of material and attention to the Spanish and French colonies, restores the balance to a picture set awry by non-Catholic authors in this field. His judicious verdicts on the errors and successes of colonial policies are in keeping with our tradition in historical judgments.

Though designed for use in a course on Colonial North America on the upper college level, the book may be recommended as an introduction to the study of United States history.

E. S. Dunn, S.J.

Mothers' Manual. *By A. Francis Coomes, S.J.* (Missouri Province). The Queen's Work, Inc., St. Louis, Mo.

Father Coomes is to be congratulated on the happy thought that inspired this little manual of prayers for Catholic mothers—actual and expectant. It should be gratefully received by these mothers as meeting a particular need in enabling them to express their most intimate thoughts and desires in prayer to God and His Mother. Every need and every aspiration of a mother's heart has been foreseen and provided for by the author from the earliest days of expectant motherhood to the autumn-tide of maternity when the mother is concerned with the vocation and happiness of her grown children. To the reviewer's knowledge, this manual has already been received enthusiastically by several Catholic mothers.

M. F. P., S.J.

The Missions and Cultural Life. *By Allan P. Farrell, S.J.* (Chicago Province). Society for the Propagation of the Faith, Brooklyn, N. Y.

Is the dissemination of culture a part of the Church's missionary program? This is the question answered by Father Farrell's interesting and well-documented study, published by the Society for the Propagation of the Faith as the Missionary Academia Study for April, 1945.

The Church's cultural mission is not to *create* culture, as if none existed, nor to *supplant* the existing culture with another, but to *transform* it. This she does by communicating to it her principles, her spirit, and her wisdom. In this cultural mission, the chief instruments are obviously the schools.

Which raises a vital question: What status should be given to *universities* in the strategy of the missions? Statistics show that, whereas Catholic missionaries have spent much of their efforts in establishing primary and secondary schools (36,694 mission schools educating 2,093,139 pupils), Protestant missionaries on the other hand have concentrated on higher education. There are only six Catholic universities (not including colleges) in mission territories: one in Japan, two in China, one in Beyrout, two in Manila. In sharp contrast to this, the Protestants have three universities in Japan alone, and eight in China, besides many institutions of higher learning. The result may be summed up in the words of Bishop Yu-Pin of Nanking:

> "Though there are 4,000,000 Catholics in China today, they exert little influence on the Chinese public in comparison to their numbers. Protestant Christians, though fewer in number, are more influential, thanks to the large number of their institutions of higher learning."

The conclusion seems to be obvious: without minimizing the need for direct evangelization and for lower schools, it would be wise to lay more stress on higher education, to capture the intellectual leadership of the country, to leaven the national thought.

This of course would not be true in countries of semi-savage populations. There the aim of mission schools should be to humanize and civilize, to improve the life of the people and to prevent their exploitation. Incidentally, this reviewer was a little amused by the inclusion of his native Philippines among those countries "with considerable semi-savage populations and which possess no very developed political organization." It would perhaps be closer to the truth to say that, although pagan or Mohammedan tribes are found in eight of the forty-nine Provinces of the Philippines (among whom missionary work

must be of the pioneering kind), the country as a whole belongs to the category of those countries where there is almost universal primary schooling and direct government control over education. Incidentally, if concrete proof were needed for Father Farrell's conclusion, *viz.*, the need of laying more stress on higher education, it would be found in the history of the Philippines during the past forty years. For it was precisely because the Church had lost, momentarily, her intellectual leadership in the Philippines, that she had to suffer so much from Government, School, and Press.

To the other instruments of culture listed by Father Farrell as having been used by the missions (drama, the arts, the press, screen, and radio), should be added the scientific work of the Observatories, notably those of Zei-ka-wei and Manila. Both have gained international renown. And both have rendered incalculable service to the industry and agriculture of the Far East.

MIGUEL A. BERNAD, S.J.

Christianity, An Outline of Dogmatic Theology for Laymen. *By Joseph H. Fichter, S.J.* (New Orleans Province). B. Herder, 1946.

If Catholic Action is to be consistently intelligent, purposeful, dynamic, it must be solidly founded on dogma. Knowledge of the catechism and even of apologetics is insufficient. The integrated body of revealed truth must be readily available if laymen are to be informed, responsible leaders. One vocal lay-theologian in America today might well have more influence than half-a-dozen contemporary Scheebens.

Christianity is a useful contribution to the growing body of literature on theology for laymen. In some 250 pages, it explains the major theses of each tract on dogma. Though the style is largely simple and direct, the book is not for the merely literate.

It is inevitable that in a compressed work of this nature, the professional theologian will find much to criticize. For example, the handling of references is inconsistent and inadequate. With so many citations from Denzinger, the title of his work should be given and its function explained. Since the blurb mentions Catholic Action, relevant doctrines like the Mystical Body and the indwelling of the Holy Ghost demand more than passing reference. Probable doctrines are often interlarded with articles of faith, with no clear marks of identification. Some statements on efficacious grace are, to say the least, out of harmony with traditional Molinism. Finally a

chronology of popes and councils might profitably be given in an appendix.

If, apart from its obvious value, this book were to inspire, or goad, someone to produce a work on dogma for laymen, along the general lines of the Jone-Adelman manual on moral theology, it will have served a further admirable purpose.

J. H. Reid, S.J.

Meet My Greatest Teacher. *By Daniel A. Lord, S.J.* (Missouri Province). The Queen's Work, 1946.

In *Meet My Greatest Teacher* Father Lord introduces the reader to a remarkable Jesuit, a skilled pedagogue and an accomplished lecturer, Father Claude J. Pernin, S.J. We are brought into contact with his work among college and high school students at old St. Ignatius in Chicago and at Xavier in Cincinnati. We follow with interest his labors in the graduate school at Loyola University in Chicago, his radio lectures, his contributions to the great pageantry which characterized the Eucharistic Congress of 1926, his connection with the famous Leopold-Loeb trial.

Father Lord's graceful tribute to the memory of a fellow Jesuit and former teacher whose inspiration the author so well describes, will be of interest to all of Ours whose work brings them into contact with American Catholic youth.

J. D. Clark, S.J.

Most Worthy Of All Praise. *By Vincent P. McCorry, S.J.* (New York Province). McMullen Co., N. Y.

In a book which is an excellently printed first for the new firm of McMullen (a single typographical error appearing, in 'religous', p. 135), a new author also appears in the ascetical field, Father Vincent P. McCorry, S.J. It is a book of many virtues. The author is sententious, shrewdly analytical, at times very moving, always facile of expression. "Christ and Women," "The Battle of the Generation," and "Rosa Cordis Mei" best portray the author's fine qualities.

Elsewhere in the book he also touches the heights frequently, but now and then the effect is lessened by the intrusion of one or other of four stylistic defects: a tendency to exaggerate beyond the purpose or need of the moment (very noticeable in "Microphilia," as at the bottom of p. 104), an occasional point-

less quip (as the last line of p. 97), an unbecoming flippancy (as the statement on p. 159: "We hope that the torturers were as interesting as they sound."), or a love of general statement beyond the bounds of accuracy. For instance: "Hypochondria in the physical or medical sense . . . is almost unknown among the Sisters (p. 116)." How happy would some superiors be if that were true! Again, ". . . not a single word, attitude, action of Christ which speaks of anxiety . . . He was unfailingly placid, cheerful, optimistic (p. 126)." But what of the Gospel's testimony—no sadness over Jerusalem, no tears over Lazarus, no angry cleansing of the Temple, no caustic and far from optimistic words to the Pharisees, no sadness, fear, anxiety, heaviness in the Garden?

In general, the author has said well a number of unpleasant things which needed saying, and has said very well many other things which it was a pleasure for the reviewer to see in print. If in his enthusiasm he has occasionally allowed himself to rise with his thought beyond the realm of strict fact,—well, enthusiasm even with a defect is preferable to its absence.

F. X. Peirce, S.J.

Physics and Philosophy. *By James A. McWilliams, S.J.* (Missouri Province). Catholic University of America Press.

As Father McWilliams observes so well in this brief study, the *Physics* of Aristotle, with its commentary by St. Thomas, is not an isolated disquisition on the outmoded natural science of ancient times. Rather is it an integral part of the Aristotelico-Thomistic synthesis of the philosophy of being.

The purpose of this volume, the second of the Philosophical Studies of the American Catholic Philosophical Society, is clearly not to provide a detailed study of the contents or doctrine of the Physics, but rather to serve as a sort of introduction indicating to the student the importance of this work in the framework of the whole of St. Thomas' existential philosophy. In Part I the autor summarily delineates the scientific background of the *Physics*, based as it is on an astronomical system adopted from Eudoxus and Callipus, with some modifications by Aristotle himself. Part II is nothing but a précis of the eight books of St. Thomas' commentary on this work. To this is added a list of references to the two *Summae* for the main points of the saint's teaching on this matter. There is a bibliography, but it is not sufficiently critical to be of great value.

J. Q. Lauer, S.J.

The Mysteries of Christianity. *By Matthias Joseph Scheeben. Translated by Cyril Vollert, S.J.* (Missouri Province). Herder Book Company, 1946.

Die Mysterien des Christentums, originally published in 1865 as a handbook of theology for laymen, was constantly corrected and annotated by Scheeben during his life; thus the present version, from the latest German edition by J. Hofer, embodying all the additions, represents the German diocesan priest's maturest theological thought. In a profound and somewhat fervent style, the author treats nine of the central dogmas of the Church, from the Trinity to predestination, introducing and concluding the work with some chapters on the theology of the mystery in general.

Father Scheeben's theological thought has been characterized as eclectic. As a young student at the Gregorian, he had been taught by the Jesuits Passaglia, Franzelin and Schrader; he was also acquainted with Kleutgen and Hurter. For the twenty-eight years before his death in 1888, Scheeben led the quiet life of *Repetitor* in dogma and moral in the diocesan seminary at Cologne. Yet within less than fifty years after his death Msgr. Martin Grabmann declared him to be the greatest theologian of modern times. It is true that many of Scheeben's more original concepts, as, for example, of the divine maternity and the indwelling of the Holy Spirit, have been rejected by many today; yet it must be said that much of his contribution consisted in the strong impetus he gave to modern speculative theology, firmly grounded in the Fathers and St. Thomas.

Father Vollert, professor of dogma at St. Mary's, has done a superb work of translating and annotating, and one which reflects many years of painstaking labor and scholarship. The translation is very accurate and, with the exception of a few phrases here and there, very smoothly done. The number of typographical errors is remarkably few. The entire work cannot be too highly recommended as a basic volume for every seminary library.

H. A. Musurillo, S.J.

All You Who Are Burdened. *By Martin J. Scott, S.J.* (New York Province). P. J. Kenedy and Sons.

The problem of evil acquires added point and urgency in times of universal distress and suffering. In this timely book, Father Scott presents the Christian answer to that problem. "The purpose of this work," he says in the preface, "is to present a justification of the Creator's tolerance of evil, a justification based on sound reason and which brings to those in affliction a

peace and consolation which the world cannot give nor take away."

Father Scott stresses the reasonableness of the Christian solution of the problem of evil, and shows, in his usual clear and vigorous style, that unless the Christian solution, and Christianity itself were true, the problem of evil would be insoluble.

The sudden and searing experience of naked evil afforded by a modern war strikes the mind with an impact which may either demoralize and embitter it permanently, or which, properly guided and harnessed, throws it into the arms of God. In this book, Father Scott assumes direction of the mind thus set in motion, and guides it deftly through the credentials of Christianity to the feet of Christ.

H. DE LA COSTA, S.J.

Of Interest to Ours

The Layman's Ritual. *By Rev. A. W. Hall, O.M.I.* St. Patrick's College, Ottawa, Canada.

One cause of the extensive development of the liturgical movement in the United States has been the wide-spread publication and distribution of translations of the liturgical books of the Church. In the past few decades the *Missale Romanum* has become available in English; therein the Catholic laity has been able to find an intelligent device for active participation and co-offering of the Holy Sacrifice. By similar vernacular editions liturgists have attempted to make the laity breviary-conscious. Unfortunately, however, an essential part of the liturgy, the sacraments and sacramentals, has remained a dark mystery for most Catholics.

Father Hall's *Layman's Ritual* has been compiled with a view to enlightening the darkness that covers this facet of Catholic worship. In general, the little book is divided into three parts, of which the first and second parts are devoted to the standard daily exercises and works of piety that have long found a place in Catholic manuals of prayer. The second part is most characteristic of the book as a whole. It presents the prayers and formulae for all the sacraments, except Holy Orders, with translation and an explanation of the rubrics. This section also includes prayers that the Church uses on the occasion of Jubilee Weddings, Churching, Death-bed, and the Apostolic Blessing. Father Hall has added in the section on Morning Prayers a brief but clear explanation of the method of meditation.

This inexpensive little book is recommended to Ours who are interested in helping our Catholic people to live the liturgical life of the Church. It certainly should be available for purchase at missions, novenas and retreats; and, it can be profitably used in High School and College classes where the Sacraments are taught.

R. E. McNally, S.J.

BOOKS RECEIVED

De Rome a Montreal. *By Joseph-Papin Archambault, S.J.* (Province of Lower Canada). Ecole Sociale Populaire, Montreal.

Silhouettes de Retraitants. *By the same author.*

An Introduction to the Study of Ascetical and Mystical Theology. *By Archbishop Alban Goodier, S.J.* Bruce Publishing Co., 1946.

Night of Decision. *By D. F. Grant.* Longmans, Green and Co., 1946.

How to Teach the Sacraments. *By Aloysius J. Heeg, S.J.* (Missouri Province). The Queen's Work, 1946.

Letters of St. Clement of Rome and St. Ignatius of Antioch. *Translated by James A. Kleist, S.J.* (Missouri Province). Newman Bookshop, 1946.

Thinking with God. *By Francis P. LeBuffe, S.J.* (New York Province). The Queen's Work, 1946.

The Happiness of Faith. *By Daniel A. Lord, S.J.* (Missouri Province). The Queen's Work, 1946.

Armchair Philosophy. (Reprint). *By the same author.*

Speaking of Angels. *By David P. McAstocker, S.J.* (Oregon Province). Bruce Publishing Company, 1946.

Songs from the Vineyard. *By A. C. McLaughlin, S.J.* (New Orleans Province). St. Charles College Press, 1945.

The Darkness is Passed. *By Thomas H. Moore, S.J.* (New York Province). McMullen Co., 1946.

The Exemption of Religious in Church Law. *By Joseph D. O'Brien, S.J.* (California Province). Bruce Publishing Company.

The Theology of St. Paul. (Reprint with corrections). *By Fernand Prat, S.J.* Newman Bookshop, 1946.

The Abbe Edgeworth. *By M. V. Woodgate.* Longmans, Green and Co., 1946.